

H. Joachimus, Monk of Furness.

THE LIFE
OF THE GLORIOVS
BISHOP
S. PATRICK
APOSTLE AND PRIMATE
OF IRELAND.
TOGEAETHER
WITH THE LIVES
OF THE HOLY
VIRGIN
S. BRIDGIT
AND OF
THE GLORIOVS ABBOT
SAINT COLVMBE
PATRONS OF IRELAND.



At S. OMERS, For JOHN HEIGHAM, 1625.
With approbation.

Robert Southey. Bristol. 1802.

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ДИАЛЕКТО-СКОЛАД





TO THE RIGHT
HONORABLE
RIGHT WORSHIPFULL,

And the rest of his deere countreymen, the Catholikes of Ireland, the Translator wisheth
all happiness.

BEING to publish to the view of the world, and by way of dedication to present to your worthy selues (deere Countreymen) this volume, containing the liues of the three renowned Patrons of our Countrey, I deemed it very wel befitting the argument I handled, and the condition of the tymes we liue in, to addresse the selfe same Commonitory to you, that the Evangelicall Prophet directed to the Israelits: *Attend (sayth he) Isa. 50. 10 Abraham your Father, and to Sara your Mother that boare you.* For in these turbulent times, wherein the fury of armed heresy hath thrust her violent hāds to the stelth of your choisest treasure, the Roman faith I meane, which you haue peaceably enjoyed during the reuolution of many ages, what is more powerfull to stirre vp in your breasts the zeale of Catholike Religion? What more able to kindle in your hartes the flame of perfect charity? What more soueraigne to scatter the cloudes of your afflicted mindes? Or what more potent to breath into your soules the sweet gale of Christian comfort? Then to offer vnto your intellectuall view, S. Patricke the Abraham from whome you descended, and Irland the Sara, by whome you were borne? Truly on whome souuer of them both you cast your eyes, the con-

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contemplation of either him, or her, will enrich your memories with the knowledge of so worthy matters, as are able to glut your minds with content, and rauish your soules with delight.

Vouchsafe then (deere Countrymen) to cast a fixed eye

*Lectiones
Ecclesiae
Tarentis
de Sancto
Cathaldo
Brattatus
Collegij
Conceptio-
nis fol. 8.
Thyreus in
Panegiri
de Sancto
Patricio.
P. Fitzi-
mons in
sua Brit-
sionomachi-
a.
Lupoldus
Babarbu-
gius de ze-
lo veteru
principiū
Germano-
rum.
S. Anto-
minus 2.
p. hist. tit.
14. cap. 15
§. 12.
Aen. 8.19
Naucleus
tom. 2. vol
3. gen. 28.
Baron. to
10. ad
Ann. 876.*

on the ancient dignity of Irland, and you shall find, that shee hath exposed on the theater of the Catholike Church, such firme pillars offayth, such burning lights of Religion, such clear mirrours of perfection, such perfect paternes of sanctity, & such rare miracles of learning, that other Christian Kingdomes are so farre from ouer-peering her, that few peere her in flying so high a pitch of true glory. And fearing to be branded with the foule note of adulatation, to your worthy selues, or partialit y to my deere Country, I will keep within compasse, so as I meane to produce nothing, but what hath beene deliuered from the pens of famous Authors, who either for their antiquity claime veneration, or for their learning deserue credit, or for their sanctity chalenge authority. Euery Author I will alleadge by name speaking in his genuin sense, if not in his proper wordes.

And to commence from the splendour of learning, I wil not detaine you with a longe discourse, touching our domestique Academies, Lismor, Dune, Cashell, Magon, Dublin, and Ardmach, the happy nurses, & fecundious mothers of al human and diuine literature, but will remit such as are curious after fuller content in this behalfe, to the perusal of the lessons of the Church of Tarentum: The treatise of the Colledge of the Conception: Bishop Thyrie, and Father Fitzimons, and wil my selfe passe to take a Survey of forraine kingdomes, and externe Academies, that receaued from Irland the first beginnings, or at least the increase, and propagation of learning. *Lupoldus Babarbius* sayth: *The French may be matched with the Romans, by the industry of Clement the Irish man.* This Clement togeather with one *Sabell.* *John a Monke* by profession, and an Irish-man by birth, layd the first foundations of the famous vniversity of Paris, which was, and hath beene accounted for many Century of yeares, the flourishing Athens of Christendome, as witnesseth *S. Antonine, Sabellius, Naucleus, Barronius.* The same learned, and graue Authors depose in like manner. That the renowned vniversity of Padua in Italy, was erected by the prementioned Irishmen, who

who were the founders of the vniuersityes of Oxford, Landes-
farne, and Malmesbury in England? Who were the erecters of
the Academys of *Heripolis*, *Cullen*, *Sengallenfis*, and *Fulda* in
Germany? Who the authors of *Bobium* in Italy, and *Luxouium*
in France? Irishmen, as auerreth *Cambden*, the renowned En- *Cambden.*
glish antiquary. What infinite numbers flocked out of the *in impress.*
Neighbour kingdom es into Ireland, to be enriched with the *Londinensi*
ornaments of learning and treasures of piety, the foresayd lear- *fol. 185.*
ned Cronicler consecrateth to posterity, telling vs in these *177. 267.*
wordes: That his Countrymen the English Saxons, did throng from all *730.*
parts into Ireland, as vnto the mart of all good litterature, in so much that *S. Adel-*
it grew to a common Prouerbe among them of such as were giuen to their mus in epi-
studies, he was sent into Ireland to be trayned vp. This we may fur- *ad Elfridi*
ther confirme from the suffrage of *S. Adelme*, who in his epistle *Regem.*
to King *Elfride* speaking of Ireland, sayth: *It florished and was*
storred with a copious a number of Students, as the heauens were ador-
ned with the syderiall beames of glittering starres.

These then were the burning lampes of Learning, and
brightsome lights of wisedom that shined so gloriously at home,
and extended their lustre so spacioufly abroad, for the publique
good, and common benefit of all Europe. Where you are to ob-
serue, that albeit they were men of rare learning, of profound
wisedome, of deepe iudgment, and subtile vnderstandings,
yet did they submit their vnderstanding, and judgments, and
captiuate their wisedomes and learning, to the obedience of
fayth: so that in all their number there was none found to de-
ny the deity of the secong person, with *Arius*, nor the diuini-
ty of the holy Ghost with *Macedonius*, nor the truth of the
reall presence with *Caluin*, nor the necessity of good workes
with *Luther*, none was found to be a *Manichean*, *Marcionist*,
Donatist, *Eunomian*, *Anabaptist*, or *Puritan*: none I say was
found among them to adhere to ould sectmasters, or to follow
new Dogmatizers, none to embrace the heresies that grew in
former ages, or sprunge vp in these later tymes; so happy was
Ireland by the fauour of heauen to liue still in the perpetuall
~~sunne-shine~~ of *Catholicke Religion*, without the interpositiō
of any cloud of error or heresy. Neither was Ireland our deere
Country happy only, in cōseruing the integrity of faith, without
any

any touch of disloyalty, and being enriched with the treasures of wisedome and learning, but she was much more fortunate, and fecundious in producing from out of her wombe miriades S. Bern. of Saints, and holy men, whereof we haue infinite proofes ex-
in vita S. tant, of which I will, for your comfort recite a few.

Malachie. S. Bernard sayth, *Out of Ireland, not only into the forementi-*

Henric. oned, but euen into forraine regions, as it were after an inundation, such

Antifidore. swarmes of Saints did breake out, of whome S. Columbanus comming

in epist. dedicatoria to these our quarters of France, there buildest the monastry of Luxoni-

vita S. um, being made into a great nation. And Henricus Antifidorensis

Germani. sayth: What need I speake of Ireland, passing (almost all) without any

ad Caroli regard of the dangers of the sea to these our shores, with whole troupes of

Caluum. Philosophers, and the more skilfull any of them is, so much the more wil-

Iocelinus ling is he to vndertake a voluntary banishment, that he might serue our

infrac. 19. most sage Salomon at will. And Iocelinus beneath in this volume

§. 4. sayth: Within a short space, there was not a wildernes, noe nor scarce

Theod. Ab any corner, nor place in all the Iland, but was replenished with perfect

in vita S. Monkes, and holy Nunnes, so that Ireland by a peculiar name was iust-

Runeoldi. ly called, all the world ouer, The Iland of Saints. They liued accor-

ding to the prescript, and tenour of life, which S. Patricke set the down;

Gaufridus for contempt of the world, desire of heauenly thinges, mortification of the

in vita S. flesh, abdication of selfe will, they matched the monkes of Egipt, both in

Virony. merit and number. Many forraine regions were by them illustrated with

Marienus doctrine, and religion. Theodorus Abbot sayth: This island, as it sur-

Scotus in passeth all the world, for fertility of soyle, so is it more blessed for the glo-

Cronica 1. 2. et al. 7. rious simplicity of Saints. Gaufridus likewise testifyeth: Scotland,

anno 614. which is also called Ireland, is a fertile Ile of Saints, and equalling almost

Guliman. the number of starres, with the patronages of Saints. Marienus Scotus

in vita S. sayth: Ireland is an Iland full of saints, and very wunderfull men.

Florenty. Gulimanus: Ireland is the shoppe of most holy and learned men. Jonas

Ionas Ab. apud Suri- Abbot sayth: Ireland for fayth excelleth all the Neighbour Countryes.

um 21. Baronius: Ireland is most constant in the Catholike Religion. Doctor

Nouemb. Sanders: The people of that Country, are farre more Catholike, then

many other Nations. Flodoardus sayth: Ireland for fayth, surpasseth

Card. Bar. all the neighbour Nations. Ioannes Maginus: The Irish maintaine the

ad Annum Christian religion purely. These then be the testimonyes (deere

1503.

Sanderus desicnat. Anglicano. Flodoard. in vita S. Hellani. Ioannes Maginus Parauiensis

ann. 2. fol. 36.

Country

Country men) that learned and graue Authors giue to the sanctity, fayth, and learning of Ireland.

But perchance your pious curiositie will not be satisfiedyed with these generall notions, therefore I will descend to some particulers, and giue a sight of a few of the many trompets of truth, preachers of the ghospell, and mirors offanctity, which Ireland hath dispersed all Europe ouer, as witnes *Ioan. Molanus, Antonius Yepes, Venerable Bede, Wyon, the English martyrologe, Vsuardum Cambden, and others*: Ireland hath sent S. Columbe the Great with his twelue holy companions into Scotland. S. Columban with his twelue companions into France. S. Clement with his twelue companions into Almaine. S. Buan into Island. S. Kilian into Franconia. S. Scruan into the Orcades. S. Brendan into the fortunate Iles. S. Aydan into Northumberland. S. Finian into Marcia, or the kingdome of the middle Englishmen. S. Albuin into Lorraine. S. Gallus into Switzerland. S. Virgile into Ca-sinthia. S. Cathald into Tarentum. Ireland hath giuen the Diocesse of Cambray S. Etton, Adalgisus, Mombulus. And the Archbishop of Rhemes S. Abel. She hath giuen to the Diocesse of Mecklin S. Pumold Archbishop of Dubline, and King of Irelands sonne, and S. Hiniekin. To the Diocesse of Liedge S. Monman Martyr, S. Foylan, Vltan and Bertuin. To the Diocesse of S. Omers S. Luglius King of Ireland, and S. Luglianus Archbi-shop. To the Diocesse of Gaunt S. Liuin, and Columban. To the Diocesse of Antwerp S. Fredegand. To the Diocesse of Namures S. Foranan, and S. Eloquius. To the Diocesse of Bruges S. Guthagen. To the Diocesse of Harlem S. Geron. To the Diocesse of Ruremond, S. Wiron and Plechelmon. To the Diocesse of Balduke S. Dymphna, and Oda Martyrs, and Virgins of roiall blood, and S. Gereberne. These were the masters of fayth, the Embassadors of Religion, the Euangelistés of peace, Ireland em-ploied in illustrating forraine Countryes (not to speak of Iliades, & millions that shined at home like so many meridian sunnes) *Aug.lib. I. Pastors and Bishops* (to vse S. Augustines phrase) *who were graue, learned, holy, earnest* defenders of the truth, who sucked the Catholike fayth with their milke, and tooke it with their meate, whose milke, and meate they ministred to the little and great.

Hitherto deere Countrymen, I haue exhibited Ireland to your

your consideration, giuing you rather a transitory sight, then a full view of the beauty, and maiesty, the finger of the Almighty hath imprinted on her face. Now it resteth that I present to your fauourable aspects another no lesse gratefull, and eysome an obiect S. Patricke your glorious Abbot, from whome Ireland receaued fayth, religion, piety, and whatsoeuer els in this kind she holdeth glorious, deemeth deere, or accounteth honorable. I doe not deny that S. James the Great came long before S. Patricke to plant the Christian Religion in Ireland, as Flavius Dexter in sua omni-comoda historia. Vincentius Bellouacensis teach. Grant s. Mansuetus an Irish man by birth, and disciple to S. Peter the Apostle, was sent by S. Peter himselfe in the yeare of our Lord 49. to preach the Ghospell in Ireland, as it pleaseth Fisingrensis. Admit Palladius, suppose Cataldius, grant Derlanus, Ttarus, Riaranus, & Hildebertus for the reduction of Irelad from paganisme, this notwithstanding the full reclaime and entiere conuersion of Irelad was reserued for S. Patricke, who won her to the detestation of Idols, and worshipp of one true and liuing God, and this none will controll or gayne stand, but such as are possessed with the spirit of contradiction, and who are more earnest to iangle, then desirous to be informed of the truth. His life which heere we offer you, will abundantly teach how stupendious he was in perpetrating of miracles, how admirable in al kind of sanctimony, and how enflamed with the zeale of gayning soules.

Pitseus He wrote as Pitseus witnesseth, many workes. Of the fide illustri- ture life of the Elect, one booke. Of the three habitacles, one oribus booke. A Iournall of Confession, one booke. The history of Brittannia Ireland, one booke. Offermons, one booke. One booke of scrip. etat. Epistles against the superstitions of the Gentils. An epistle to s. jo. 90. the inhabitants of Aualon. Seuerall epistles to the Brittons. Seuerall epistles to the Churches of Ireland. Hodeporicon or (Itinerarium) of Ireland, one booke.

He liued an hundred and two and twenty yeares, most part of which tyme he spent in reclayming the Irish from idolatry to the agnition of one true God: during the course of so many yeares so fruitfully spent among vs, his pen neuer deliuered, his tongue neuer vittered, nor himselfe neuer practised indeed

any

any thing that might haue the least colour of fauouring or establishing that Religion, which the preachers of the fift Ghospel proudly vaunt, and vainely boast, to be the doctrine and fayth of the Primitiue Church. And since they obtrude their new found Ghospele on you, vnder the specious vizard of venerable antiquity; loe we offer heere S. Patrickes life, written by a learned pen 400. yeares agoe, and extracted out of the seuerall volumes, *S. Luman, S. Benignus, S. Mel, S. Patricke the yonger, and S. Leuinus* haue compiled of his famous acts and stupendious signes. Loe I say we offer them *Saint Patrickes* life, who liued in the purer times of christianity, let them examine it, let them search it, & point vs out what they shall find in it to countenance their cause, or to aduance their religion: but sure I am they will shrincke from such a disquisition, as would turne to their notable preiudice and open confusion, by discouering the fondnes and nouelty of their religion. For nothing will occure heere but quires of sacred virgins cap. 17. §. 2. and cap. 18. §. 4. and troupes of holy monkes, *ibid.* & c. 13. §. 5. cap. 12. §. 3. They will admire at the frequent mention of holy Vayles cap. 10. §. 1. & c. 13. §. 5. and Ecclesiasticall tonsure, cap. 4. §. 1. Holy water, cap. 16. §. 5. Vessels of holy oyles cap. 15. §. 4. Hallowed fire, cap. 5. §. 2. The signe of the Crosse cap. 18. §. 2. & alibi, sound very harshly in Protestants eares. Our wiving Ghospeleers hold no commerce, or society with a continet and chast Monke cap. 20. §. 3. cap. 22. §. 1. The refined Ritalists of Geneua, will neuer acknowledge our glorious Prelate, walking in the maiesty of a Romaine Pallium. These delicate reformers, wil neuer challenge a religious, consumed with fasts and weakened with hayre-cloath cap. 1. §. 7. cap. 20. §. 3. as a disciple of their sensuall Palenesse, comming of long standing in cold water cap. 20. §. 3. a thing neuer practised by our tender solifidians. Short and broken sleepes taken all alone on a hard flint cap. 20. §. 3. seeme strange and absurd in the Theology of our libidinous Ministers, who lie immersed in beds of downe, not alone, but embracing their sweet harts with greater deuotion, then euer any Genua Bible.

This rigid tenor of life, sauoureth much of *Martin*, and *German*, those austere oldmen, whome S. Patricke glorieth to haue

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haue been his masters & instructors c. 3. §. 1. This child of grace glorieth to haue had so worthy educators, whose liues, if any list to peruse, he shal quickly discerne, how far they were from impressing in his hart, any thing that relisheth to *Lutheranisme* or *Caluinisme*. But what need I run so far into these proportionless paralels? Whē as the monasteries our glorious Apostle erected; the Churches he foūded; the Cloisters he gouerned; the Bishops he cōsecrated; the Priests he ordained; the Virgins he vayled; the pittance he preached; the mortificatiō he exersiced; & the progeny frō him descended, proclaimē to the world that he aduāced no other colors of religiō, thē those, vnder which Christ's militant spouse the Catholike Roman Church marcheth at this present day. And though the whole body of the reformed religiō lyeth a bleeding at al her veynes (and had been long since buried in the cenders of obliuio did it receave no more support from the tēporal sword, then it doth frō the sword of the spirit) being so deeply lanced, & cruelly wounded by the irrefittable weapons wherwith *Ekius*, *Castro*, *Bellarminus*, *Baronius*, *Feuardētius*, *Becanus*, *Canō*, *Stapleton*, *Panagaroll*, & other valiant chāpions of the Catholike cause, haue copioufly stored the Arsenals of their famous writings: yet wil I here (to remoue all ambiguity in behalfe of *S. Patrick*) furnish the scrip of your memoryes with fīue most bright stons taken vp out of the torrent of our glorious Apostls life, wherwith if you charge the sling of your tongues, the weakest among you shalbe able to encounter, & cast downe any temerarious, & Goliab-harted protestant that should vnder-take to renew the lost field, or to recouer the gayned breach, or to breath life a new into these fīue (for exāples sake) death-sicke members of the fist Ghospeſſell. Euery King, & tēporall Prince is head of the Church within his own dominions, and signeories. The holy Sacramēt of the Eucharist, is but a bare type & naked figure: no religious worship is to be exhibited to the sacred reliques of Saints: the Masse deferueth not the honour or name of a sacrifice, it being but a phantastical stage-show, fraught with ridiculous gesticulatiōs: sole & naked fayth is able to trā- port vs to the hauen of interminable happines. What, is this the symbole that Patricke hath planted with infatigable paynes, & corroborated with stupendious miracles? Is this the forme of belief that hath ingendred in our worthy Ancestors such contempt of sublunary

sublunar felicity, such detestation of sensuall blandishments, & such thirst of heavenly beatitudes? Why then did Patrike seeke and accept of his mission from the Roman chaire c. 3. §. 2. & 4? Why did he procure her priuiledges and indults c. 17. §. 2? Why did he not misprize the title of Apostle, the office of Legat, the Pallium of Bishop she bestowed of him, c. 17. §. 33? Where doth he treat with Kinges, touching the vndergoing this care of preaching? Or where is the least mentiō to be fōnd that he was emploied by them in this charge? We find in this volume, c. 10 §. 2. & 4. that he reuoked to life, & enspirited againe, the dead bodyes of Kinges, but neuer that he entituled them heads of the Church, & surely he was no lesse faythful in designing of these liuing vnder one supreme and soueraigne Pastour, then he was fortunate in reuiuing them. By S. Patrickes verdict then, not Kings, but Bishops are gouernors of the Church & Presidents of fayth. The moderne sect-masters deprive you of the substāce, and substitute but a bare shadow of Christ's body in the holy Eucharist. But more liberall is Patricke, who confidently teacheth (q) the bloud & body of our spouse, to be shrouded vnder these visible symbols c. 6. §. 6. & c. 16. §. 5. and stileth it, *a diuine Viaticum*, c. 10. §. 2. These pure Gospellers daigne not scarce the honor of sepulture to sacred bodies, of whose cinders S. Patrick deliuereþ magnificent eulogies, & prophecieth gloriously c. 12 §. 5. and brought himselfe frō *Rome* reliques of the Apostles & Martyrs, togeather with a sheet died with our Sauiours bloud, causing the to be shrined sumptuously, & worshiped religiously c. 17. §. 3. *Calvin* & *Luther*'s progeny, are so incensed against the holy sacrifice of masse, that they are not only cōtent to abrogat the vse therof, but they would haue the very name obliterated. But S. Patrike was a most earnest establisher of the Masse, by the cōfessiō of protestants theselues, so that with the bare instrumēts used in that misterious oblatiō he wrought stupēdious signes, c. 11. §. 2. & deliuered many honorable encomioms of it. Now as for saluatiō attained by sole fayth, the Proto-patriark of the fist gospell, is so serious to establish this wicked *Theorem*, that in fauour of it, he shameth not to discard canonicall Scripture; thinking perchance that himselfe being the Apostle of a god & goddes *Bacchus* & *Venus* might by authority down waigh & ouer
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bear the

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the Apostle of Iesus Christ. s. Patricke was so farre from allowing of this exoticall and vncchristian paradoxe , the sluce to all flagitiousnesse, that he tearmeth with s. James, Fayth that is not animated by good workee, a dead, and life-lesse fayth, nay no: ayth at all, that in any wise auailes towardes our finall happiness. By this Antithesis of these fие articles in debate betweene vs and Protestants (not to enterlarge me any more in a cause so perspicuous in any dispassionate eye) the Antinomy or opposition of the fift ghospell, and s. Patrickes religion, is rendered so luculent and manifest, that the proudest Achilles of the Protestant side, vnlesse he be moone-sicke, wil neuer presume to accept of the combat on the open playne of s. Patricke's life. Now to declare the triall of so indifferent and vnpartiall a barre, and to flinche from the vnpriudicate verdict of Saint Patricke (who liued within the compasse of the fие prime ages of the confessed purity of fayth and religion) cannot but put all Catholikes, and especially Irishmen, in suspicion of their fraudulent deportement, and foule wracking impostures, since it was Patrike that brought to them the brightsome light of true, and never fayling fayth , if euer she blazed her glorious beames on the face of Ireland (and I suppose none will be soe impudent as to deny she did) since it was Patricke that planted Ireland, a Paradise of pleasures, whether Elias would not disdaine to be transported in his fiery Caoch to glut his mind with her marueilous delights, since it was he that consecrated her as it were a third heauen, whether S. Paul would willingly be rauished to contemplate her delightfull maruayles, since it was he that disimpestered her by the soueraigne influxion of his sacred benediction, of the encombrance of serpents, scorpions & other venemous animals, since it was he that beautifyeth her with the stately structures of religious monasteries , garnished her with many miriades of renowned Saints, enriched her with copious treasures of sacred priuiledges, so that scarce any corner can be found in Ireland, that is not sanctifyed with some worthy monument of his holy benediction . What hitherto we haue instanced in a more ample and diffuse manner concerning S. Patricke our chiefe patron and Apostle , the same we may auouch no lesse of S. Bridgit the seconde in the number of our holy

holy patrons : how farre she was from houlding with Protestants, or breaking with Catholikes, her life will giue ample testimony. The same we may as well auerre of S. Columbe, who is the third in the glory of patronizing Ireland; for he taught no other religion in Brittany or the lesser Scotland, then that himselfe learned in Ireland, or the greater Scotland. What this religion was, Protestant or Papisticall, I leaue it to the arbitrement of any that wil with conscience peruse his life, which heere we haue compendiously set downe. Heare then, O worthy childe with an obsequious eare, the doctrin of your thrice worthy Father S. Patricke, and of your two other holy Patrois, bind it on your fingers, and write it in the tables of your hartes, to preuent that you sincke not so deepe in the gulfe of true misery, as you haue soared high in the ayre of Christian glory, to preuent that the world, that hitherto hath proclaimed your impregnable fidelity, declayme not against your damnable perfidie: *If sinners entise you, do not condescend to them; for their feete do run to euill.* What greater euill can they runne into, then to varnish their nouuell religion, with the graue colours of venerable antiquity? Or what greater imposture can they impose on you, then to fater their protestant paradoxes, on the primitiue Christians? Can any conceaue that our moderne sect-masters, after the reuolution of so many ages, see more clearely, or practise more faithfully, the religion that flourished in the first ffeue centuryes after our redempcion, then S. Patricke who liued within the compasse of the sayd tymes? O no! This bragge then of their pretended concordance with the Christians of these purer tymes, is a vaine flourish, a painted shew, a mere collusio. who is meanly conuersant in the Epistles of (a) Anacletus the first, (b) Sixtus the first, (c) Euaristus the first, (d) Alexander the first, or in (e) Dionysius, (f) Eusebius (g) Syluester (h) Damasus, or (i) Anastasius, but knowes what to hould, and embrace concerning the primacy, and headship of the Roman sea? Who euer perused (k) Tertullian, (l) S. Cyprian, (m) S. Hilary, (n) S. Ambrose, (o) S. Hierome, (p) S. Augustine, but see how patently they confess the reall presence of our Sauiours bloud, & body in the

Prou. 1.

(a) Anac.

epist. 1. &

2.

(b) Sixtus

epist. 2.

(c) Euar.

epist. 1.

(d) Alex.

epist. 1.

(e) Diony.

epist. 2.

(f) Euseb.

epist. 3.

(g) Sylves.

in Concil.

(h) Dam.

epist. 2. ad

Stephanū.

& Concil.

(i) Anast.

ad Ger. &

Burgundia

Episcopos.

(k) Tert.

de resur.

(q) Alex. holy Eucharist. There is none so little versed in (q) Alexander, (r) Telephorus, (s) Anacletus, (t) S. Cyprian, (u) Euseb, (x) Syluester, (y) S. (v) Teleph. Hilary, (z) S. Hierome, but can tell, that they acknowledge the epist. ad masse to be a true and perfect sacrifice. Who is so alphabeticall omnes vi- a Controuerist, but can beare witnesse that (a) Basil the Great, riliter. c. 2. (b) Gregory Nyssen, (c) Nazianzen (d) S. Ambrose, (e) S. Cyril of Hieru- (s) Anac. salem, (f) S. Chrysostome, (g) S. Hierome, allow of religious honour ep. 1. c. 2. done to Saints reliques? Euery yesterday-reader of the famous (t) Cypri. ep. 60. & monumēts of the holy Fathers, can tel you that (h) Origen, (i) Di- 68. dimus Alexandrinus, (k) Cyril of Hierusalem, (l) Nazianzen, (m) S. (u) Euseb. Gregory Nyssen, (n) Theophilus Alexandrinus, (o) S. Hierome, (p) S. Au- apud Gra- stin, (q) Sedulius, (r) Saluianus, openly teach and publikly professē tianum de the necessity of good works, and generally declaime against the consecrat. Lutheran iustification by sole fayth. distinct. 1.

(x) Sylue. By these points insisted vpon, and instanced by vs, you in actis Cō- may learne the sympathy between vs moderne Catholikes and cil. Rom. S. Patricke, & betweene S. Patricke and the Primitiue Christiās: (y) Hil. ad and on the contrary, discouer the discrepancy of the Protestāts, Constan. l3 not only with s. Patricke, whome I am sure they wil discard for (z) Hier. a very superstitious papist, but from all the current of the anciēt ad Helbi- Catholiks, hauing no more alliance with thē, then truth with diuine epist. falsehood, light with darkenes, or Christ with Belial. And to 150. (a) Basil. returne home, deere Contrymen, it is not they that conuerted orat. 40. Ireland, being a pagan Kingdome, but rather peruerter her be- (b) Greg. ing a Catholike country, they haue not illuminated her fayth- Niss. orat. lesse, with the light of faith, but on the contrary, obscured her in Theod. faythfull with the fogge of heresy. For which respect that re- (c) Nazi. markable censure of Tertullian may be deseruedly pronounced of in Iulianā them: Of the administration of the word, what shall I say? Since it is apostatam their study, not to conuert the Ethnicks, but to peruerter ours: and this glo- serm. de ry they ay me at, if they may procure the ruine of such as stand, and not the SS. Naz. erection of them that are prostrate; for their worke consists not of their & Celso. owne proper building, but of the destruction of the truth; they digge vp (e) Cyril. our workes, to build their owne, so it comes to passe, that they contrive Hieros. more easily the ruine of stāding houses, then the structure of ruinous buil- cathe. 18. dings. Since it is so deer Contrymen, perseuer constantly to the (f) Chrys. hom. 66. end, in that fayth our glorious Apostle S. Patricke hath denoun- ad pulm ced & preached to you: keep your selues intrenched within the Antioch. strong orib. aduersus Gentiles (g) Hieron. aduersus Vigilantium.

Strong & impregnable fortresse of the Catholick Roman Churche, which the fraud of heretiks shall neuer vndermine, nor the force of Tyrants could neuer ouerthrow, and to the new and late borne-ghosplers answere with Tertullian. Who be yee? Tertullian.
Whence, and when came yee? Whence do yee now come abroad? Where did yee lurke so long? We neuer hitherto heard any thing of you. And with blessed Optatus: Show vs the beginning of your Chayre, yee Optatus, who claime to your selues holy Church? And with holy Hilary: You came newly, you rose too late, we haue what we ought to beleue touching Christ, the Church, and Sacraments; for we may well suspect that it is not long since you began to appeare, in regard that the good corne was sown, and grew before, and not after the darnel. You may likewise seuerely admonish them with that holy Doctor S. Hierom. S. Jerome.
Whosoever thou beest that art a teacher of new opinions, spare the Romas eares, spare the fayth that hath beene praysed by the Apostles mouth. Why do you labour to teach vs after 400. (now 1500.) years? What we neuer heard of before? Why did you bring to light that which S. Peter, & S. Paul would not preach? Without this your fayth, the world hath beene Christian to this present day: I will professe being now an old man, that fayth wherin I was borne a child. Lastly you may iustly obiect to the the golde trumpet of the ghospel S. Paul, thundring out this terrible commination: But although we or an Angel from heauen, euangelize to you, beside that which we haue euangelized to you, be he Anathema or accursed. By this is most euidēt with what feare, with what care, with what solicitude, with what zeale nouelty is to be detested, and antiquity to be maintained, Protestantancy to be auoided, & Catholik religion to be embraced, since it is not lawfull for S. Peter, S. Paul, S. John, no nor the whole senat of the Apostls, nor yet for al the hostes of Angels, to set down any forme of belief, other then that which hath byn preached already. Now if the dissemination of the tares & new dogmats, be liable to this Apostolical Anathema or curse, & subiect to so heauy a cēsure, questionlesse the embracement of them is as damnable, & implices no lesse then wrack of our souls everlasting weale. the terror of which dreadful menace, I pray God by the merits of our glorious Patrōs & intercession of their numerous & holy progeny of Saints, that it may alway soud in your eares, & sinke into your harts to the end, that amidst the swelling billowes & boyling waues

THE EPISTLE

waues of enraged heresy, you may sticke fast to the irremoueable rocke of the Roman Church, by the stronge cable of true & ancient Religion, and after attaine to that euerlasting beatitude, which God of his inexhausted munificence, bestoweth of them that neuer change their fayth from him. For this and no other end, haue I vndertaken this traduction of our glorious Patrons liues. So wishing you deere Contrymen, all edification, and furtherance in vertue, by the perusal of this little Volume, & humbly begging for my selfe a part in your holy deuotions, I will vpon confidence of your fauourable allowance, take the quality of

Your most obsequious seruant in all Christian duty, Fr. B. B. one of the Irish Franciscan Friars at Louain.



ADVERTISEMENTS TO THE READER.

FIRST (gentle Reader) I would haue thee understand, that in this Translation of S. Patrickes life, I haue followed Iocelinus of Tornesio, who had written it in latin aboue 400. yeares agone, at the intreaty of S. Malachy Bishop of Conerthen, of the right Reuerend Father in God Thomas, Lord Primate of Ireland, & of the honorable Knight Syr John de Curcy, as himself signifieth in his Preface, which togeather with many other celebrious and note-worthy thinges, I haue willingly left out, contenting my selfe in this present edition, to publish a summary abridgment of the matters, that are most remarkable, and best befitting our tymes. If I learne that this my labour will proue gratefull, I will God willing, put my hand to an entiere edition.

Secondly, I would haue thee know, that in severall Chapters and passages, I haue for the latin word Britania, translated England, wherof I would haue none to take advantage. I know the English lay clayme to

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S. Patricke

xvij Aduertisements to the Reader.

S. Patricke, so doe the French, so doe the Moderne Scots. Therefore it was not my minde, or meaning to giue a decisiuie verdict or suffrage in a matter so disputable on all sides, or to deprive any of the former nations of the right, or title they haue to him. For S. Patricke is too rich a iewell, to be lost but upon good eidence, and better then I haue alleadged.

Thirdly, concerning S. Bridgits life, I haue translated it partly out of Cogitosus her nephew (as some do thinke) and partly out of Capgraue, & haue my selfe distinguished it by Chapters and Paragraphes otherwise then it is in the latin, thinking that the methode I obserued therein, would be more for thy spirituall profit, the ornament of the worke, and perspicuity of the life it selfe.

Fourthly, this summary of S. Columbes life, I haue abridged out of S. Adamnan, whome I haue preferred before many other authors, supposing that none will be so impudent, as to deny what hath beene deliuered from so holy, and innocuous a pen. Further for the latin worde Scotia, I haue most commonly translated Ireland, in regard that Ireland was anciently called Scotia, by the conspiring confession and uniforme consent of all learned Writers, and especia-
ly, because it is clearer then midday, that my Authour meaneth by the latin word Scotia, Ireland, which he calls

calls sometymes Scotia , and sometimes Hibernia, in one and the selfe same paragraphe, whereof see cleere and vndenideable proofes lib. 2 . cap. 6. §. 1. and lib. 3. cap. 2. §. 1. Which wee haue faythfully translated as they lye in the latin, to shew with what sincerity and candour , and vpon what iustifyable groundes, we haue proceeded in this matter .

Fiftly gentle Reader, I trust that as the desire of of aduancing thy spirituall profit , made me undertake this translation : so thou wilt be pleased of thy curtesy to correct patiently, or to couer charitably, the faults escaped both in the English , and print . Truly were I able(as I was not) to inuest these Saints liues in a lofty and magnificent stile , yet would I preferre a plaine and simple phrase . I know that would sound sweetest in the eare, but this finketh deepest into the hart , whereof holy Scriptures written in a phrase plaine inough, giue abundant testimony . But as for the faults of the presse , they could not but be many, by reason of my owne absence from the Print : the most principall I haue noted downe in the correctiue table , the rest I leaue to thy fauourable correction, Farewell.

THE LIFE OF THE
GLORIOVS BISHOP
SAINT PATRICK
APOSTLE AND PRIMAT
OF IRELAND.

Of S. Patrickes Country, Parents, Byrth, and some
miracles wrought by him in his Infancy.

CHAP. I.

PN the village of Taburnia in brittany, hard by Emptor Towne, in the South of England, there liued a man named Calphurnius, who took to wife a french Damoiselle named Conquesa, Neecc to S. Martin Archbishop of Tours in France. This holy couple, liued togeather in great sanctity, and perfectiō, being iust before God, and walking in his iustifications, and commandements without blame. In processe of tyme, it pleased God to blesse them with a holy, and happy issue, whome they named Patricke, who was no sooner regenerated

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2 The life of the glorious Bishop S. Patricke.

in the lauer of holy Baptisme, but God began to denounce to the world, his admirable sanctity, by the voyce of stupendious miracles, in manner following.

2. A certaine man stricken with blindnes from his mothers wombe, named *Gormas*, heard in his sleep a voyce commanding him with the right hand of the child *Patrick* (newly christened) to make the signe of the Crosse on the ground: which voice added further, that thereupon would gush out a vaine of liuing water, wherewith if he washed his eyes, he should recouer his sight. The man obeyed the diuine oracle, & found the vertue of Siloe reiterated in that miraculous fountaine: Nay (which is more prodigious) at the same tyme, his spirituall eyes were opened, being illustrated with the guift of infused knowledged, so that of an ignorant blind man, he became a learned Reader, and vnderstander of holy Scriptures.

The holy child *Patricke*, encreasing in yeares, grew likewise in grace, and as a shop full fraught with sweet perfumes, breathed forth the fragrant odours of astonishing miracles. In Emporij Towne; where the holy child and his sister *Lupita* were brought vppe, vnder the care of an

Aunt

Atint of theirs, after the dissoluing of the frost, a certainte sinke, or Vaile, did so swelvp with wa-
ters, that it threatned the destruction of many
houses, and particularly the inundation did ouer-
whelme the house wherin the holy child liued,
so that al the housshold stufte was overflowen: the
Blessed child being hungry, called to his Nurce
for bread: Who answered, that he was neerer
drowning, then getting any thing to eate. With
that the holy child dipped his fingers in the swel-
ling waters, and sprinckling them thrice ouer the
same with the signe of the holy Crosse, comman-
ded the sinke in the name of the most holy Tri-
nity, to retyre. It was a wunder to see, the inunda-
tion ceased, the sinke or Vault became sodainly
dry. For from his sacred fingers, it seemed to the
that stood by, in lieu of droppes of water, sparck-
les of fire to issue forth, which dryed vp those swel-
ling waters.

1541. On a certainte day in the winter tyme, the
holy child being among al company of his play-
fellowes, gathered vp in his lap some pieces of Ice,
and carrying them home, layd them on the floor.
To whome his Nurce sayd, that it had beene bet-
ter, and much more fitting for the season, to haue
brought home wood for the firc, then so to play.

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the wanton with the peeces of Ice. The sweet child answered wisely, saying: It is easie for the Author of nature, to dispense with the course of nature, and to make euен this frozen water, seruiceable for the vse of fire: Then he layd the peeccs together, and after praying and making the signe of the Crosse vpon them, he blew them: with that they tooke fire, which cast out such flammes, and heat, as ycelded forth not only the benefit of warmeth, but also ministred great matter of admiratio to all that saw it: which, what els could the same foreshew, but that this great Saint, should inflame the cold and frozen hartes of many, and with the word of God, breathed from his sacred soule, inflame them in the loue of so potent a Lord?

5. One tyme as *Lipita*, S. Patricke's sister, went to weane the lambes from their Dames, she fell, and in falling burst her head against a sharp edged Flint, that wounded her cruelly: many ran to see that great mischance, and among them the Blessed child Patricke, who by making the signe of the crosse on her forehead, restored her to perfect health. In like manner did the Blessed child reviue his Uncle, who dyed of suddayne death, by making the signe of the Crosse vpon him, and offering his devout prayers for him. S. Patricke

The life of the glorious Bishop S. Patricke. 3

was by his Aunt, deputed to the charge of kee-
ping sheep; One day, as he ledd them out to their
pasture, there rushed out of a wood hard by, a fa-
mished wolfe, who carryed away one of the sheep:
his Aunt missing the sheep, imputed the losse of
it to the Saints negligēce, in performing his char-
ge: he supported patiently her vndeserued check,
& prayed to God earnestly for the bringing back
of the lost sheep. Behould the next morning, the
Woolfe came carying the sheep in his mouth, &
layd the same before the Saint, and so went his
way. The holy child Nurce in her sickenes lon-
ged much for hony, but none being to be gotten,
she fell a greeuing and lamenting: the holy child,
blessing a cup of cold water, conuerted it into
hony, and gaue it to his Nurce, wherewith she
satisfyed her longing, and recouered her health
perfectly.

6. A noble man that liued in Emptor-Towne,
forced S. Patricke's Aunt, to vndergo the heauy
yoake of seruitude, giuing her in charge to cleanse
or empty euery day, the dirt and filth of a great
stable or Ox-stall, where many Oxen and Horses
were stabled. The vertuous woman supporred
with great meeknes this affliction, as comming
from the hand of God. But S. Patricke offering

4 The life of the glorious Bishop S. Patricke.

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5. One tyme as *Lupita*, S. Patricke's sister, went to weane the lambes from their Dames, she fell, and in falling burst her head against a sharp edged Flint, that wounded her cruelly: many ran to see that great mischance, and among them the Blessed child Patricke, who by making the signe of the crosse on her forehead, restored her to perfect health. In like manner did the Blessed child reviue his Uncle, who dyed of suddayne death, by making the signe of the Crosse vpon him, and offering his devout prayers for him. S. Patricke
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was by his Aunt, deputed to the charge of keping sheep; One day, as he ledd them out to their pasture, there rush'd out of a wood hard by, a famished wolfe, who carryed away one of the sheep: his Aunt missing the sheep, imputed the losse of it to the Saints negligēce, in performing his charge: he supported patiently her vndeserued check, & prayed to God earnestly for the bringing back of the lost sheep. Behould the next morning, the Woolfe came carying the sheep in his mouth, & layd the same before the Saint, and so went his way. The holy child's Nurce in her sickenes longed much for hony, but none being to be gotten, she fell a greeuing and lamenting: the holy child, blessing a cup of cold water, conuerted it into hony, and gaue it to his Nurce, wherewith she satisfyed her longing, and recouered her health perfectly.

6. A noble man that liued in Emptor-Towne, forced S. Patricke's Aunt, to vndergo the heauy yoake of seruitude, giuing her in charge to cleanse or empty euery day, the dirt and filth of a great stable or Ox-stall, where many Oxen and Horses were stabled. The vertuous woman supporred with great meeknes this affliction, as comming from the hand of God. But S. Patricke offering

6 The life of the glorious Bishop S. Patricke.

his prayers to God for his Aunt, all the roomes were made cleane, & so continued for a long time without any human help: which great miracle exciting all men to admiration, was the cause that the woman was set at liberty, and the Saint held in great veneration.

7. The admirable progresse the holy childe made in the course of vertue, went farre beyond the number of his yeares: for his tender breast abounded with plenty of diuine gifts, that pure receptacle was enriched and stored with all vertues, so that in the slippery course of youth, he slidd not into any lapse that might ly as a stayne on the spottles robe of his chastity; such was his care in keeping the integrity both of soule and body vnblemished. And albeit the inward motiō of grace did instruct, and direct him in all his actions, yet when he came to competent yeares, his parents tooke care for his trayning vp in learning. The child plyed his booke very diligently & particullarly he gaue himselfe to learne Psalms, Hymnes, and spiritual Canticles, which he got by hart; for euē from the prime of his youth, he was wont & other chinges, cuery day to say the whole Psalter. His tender bo- workes dy he chastised with fastings, watchinges, and o- of Pen- nance. ther exercises of deuotion; exhibiting it a liuely host

The life of the glorious Bishop S. Patricke. 7

host, holy, and pleasing to God, & representing
in his mortall body, the life of an Angel with-
out a body.

Of S. Patricks being carryed into Ireland: and of his
captivity, and release from the yoke of seruitude.

CHAP. II.

FEAR tryeth gold, and the furnace of tribula-
tion the iust: to the end, that S. Patricks ver-
tues should becom more illustrious, & his crown
of blisse more glorious, he was exposed to the as-
saults of temptation. For some Pirates, breakinge
into England, carryed away many captiues, and
among the rest S. Patricke, being then sixtene
yeares old, of whome they made sale in Ireland
to a certainte Pagan petty-king named Milchoe,
who raigned in the North. By Milchoes appoin-
tement, S. Patricke was deputed to the seruile
charge of keeping Hogges: the holy youth, im-
braced patiently Gods disposition, & omitted not
in the meane season to exercize himself in deuotion
& in the care of his saluation. An hundred times
a day, and as many more in the night, did he pro-
strate himselfe in prayer before God. As for his
fastes, they were admirable, liuing on roots, hear-
bes,

8 The life of the glorious Bishop S. Patricke.
bes, and such other slight food, and full often
without any corporall sustenance, neyther could
the rigour of the season, or sharpenes of the wea-
ther, cause him at any tyme to intermit his exer-
cises of deuotion.

2. After the enduring of six yeares captiui-
ty, the Blessed Saint ceased not with vnfatigable
groanes, and feruent prayers, to solicite the diuine
Maiesty in behalfe of his freedome, & returne to
his natiue soyle, and parents. Wherupon one day
as he was in prayer, an Angel appeared to him, as-
suring him that his fastes, and prayers had ascen-
ded vp in the sight of God, & that his releasement
was neere at hand. The Angel added further, that
himselfe was named *Victor*, that he was peculiarly
deputed to his custody, and that at all occasions
he would be ready to releeue, and assist him. The
the Angel directed the Saint to a place which the
Swine had digged and rooted vp, where he was to
find a summe of gold wherewith to pay his ran-
some. Moreouer the Angell told him, that at the
next haven there was a Ship bound for England,
which could not (God appoynting it so) haue a
fauourable wind without his presence.

3. S. Patricke hauing payd his ransom to
his greedy, and cruell Lord, hastened to the ha-

The life of the gloriouse Bishop of Iona. 13
then forshewen to him by one Angel, whiche im-
barking himselfe in the formentioned Ship, after
thre dayes sayling (the windes being fauourable)
they arrived safelie on the coast of England, wher
going ashore, in traueling through a solitarie, and
barene Countrey, some fourte & twenty dayes to-
gether, they bdgaw to feel the extremity of hun-
ger. So Rameike all this while doctred noce w^teach
vnto them the kingdome of heauen, and the faith
of the most holyn^t Trinity, boughely willfully shut
their eyes against the light b^t so much vntil that i-
xation, the mistris of vertue, I gave them vnderstan-
ding: for being pinched w^t the unplaceable rage
of hunger, the eldest of them brok our into these
wordes: Thou seest, O w^tshipper of Christ, no habut
extremity we are brought, invocate then thy God, whose
omnipotency thou blasphemest, to the end, that tasting of his
liberality, we may be incited to adore, & thank worthy
his Maiest^y. Saint Patricke offered up his playent
to God in their behalfe, and loe suddenly ther^t
appeared a heare of Swines, and with honey in such
plenty, that they redressed their present distresse,
and were wel provided for against their future ne-
cessitie^s. And though for the present they both
thanked God, and had his Saint in grete veneration,
ye to the said King a gale of prosperity & plentie
oldasque.

ingendred in them an oblivion of their bountiful benefactor, and ingratitude for his singuler benefite, in so much that of that miraculous prouision, they offered victimes and sacrifices to their Idols, and after eate of them, of which idolatrous victuals S. Patricke would not in any case fast, albeit he were earnestly intreated therunto, but by Gods fauour, fasted out twenty dayes without any kind of corporall sustenance.

Least the greatness of miraculous signes or fastes, should exhort Godds chosen vessel Saine Patricke, the Angell of Satan was permitted to buffet him. One night, the prince of darknes rushed vpon the Saine so fiettely, that he deprived him of the vse, and exercise of his members, and senses, and thus molested him for the space of three dayes: the Saint in his distresse had recourse to God, his succ, and soueraigne refuge, twice inuoking for his helpe, *Elias the prince of Prophtes:*

The invocatio Elias being sent by our Lord, chased away that diabolical tentation, restored the Saint to the vse of his senses, and members, illustrating him both inwardly & outwardly with immense splendour. The Saine ouercoming this assault of the aduersary, togeather with some other difficultyes in the way, returned home to his natiuе soyle, to the vnspeakable

The life of the glorious Bishop S. Patricke.

speable joy of his Parents, who requested him with
teares in their eyes, not to deprive them any more
of the contentment Parents reap of their childe
presence. The mirrour of obediencie Patricke, out
of reverence & respect to his Parents, remayning
with them for a while.

Of a vision Saint Patricke had touching the conuersion
of Ireland: of his iourney to Rome, where he was
made Bishop, and of his mission by the Popes
lynes for Ireland.

CHAP. III.

WHILE S. Patricke liued with his Fa-
ther, one night, he saw in a vision as it
were a man of a comely countenance, and carriage,
bringing many letters from Ireland, and giuinge
him one to reade: which when he began to reade,
he found written in the very beginning: *Hac est
vox Hibernigenarum.* This is the voyce of the Irish
nation. Hauing read the beginning, and inten-
ding to go on with the rest, it seemed to him that
he saw in spirite, the Irish infants shuc vp yet in
their mothers wombes, crying to him with a loud
voice: We pray thee, O holy ma Patrick, that thou
come, & conuerse with vs & set vs free. The Saint
could

12. *The life of the glorious Bishop S. Patricke.*
could not read any further but awaking out of
sleepe, he rendred many thankes to God, and by
reason of the vision, he persuaded himselfe, that
God called him to convert the Irish nation, that
seemed to graue and dash his presence: & being
desirous to know further the divine pleasure con-
ching this affaire, he had recourse to God, who by
the Angel Victor, commaunded him to repaire
into France, there to be trayned vp in Christian
learning, and discipline.

2. S. Patricke, as God appointed him, went
into France, and there repairet to S. German Bi-
shop of *Antifiodorum*, with whome he liued some
eighten yeares, al which tyme he imployed in stu-
dying the holy Scriptures: He was by S. German
promoted to holy orders successively, & lastly in-
uested with the sacred order of Priesthood. Saint
Patricks earnest desir of attayning to greater gra-
ce of diuine knowlidge, made him repayre to his
Uncle S. Martin Archbishop of Tours: this holy
Bishop being a Monke himselfe, cloathed his Ne-
phew Patricke with a monkes veed, and instructed
him in regular discipline, and monastical obser-
vances, which the Saint embrased very willingly,
and according to the tenour of them, directed his
life alwayes after. So taking their leavves each of
them

Holy
orders
Priest-
hood.

S. Pa-
tricke
was a
Monke.

þer, S. Patricke returned to his old maister S. Gwynne, againe now on þis, shewing much curi-

þy. S. Patricke determined with himselfe to go to Rome, to be better instructed in the Ecclesiasticall constitutions, and Canons: being desirous with all that history for Ireland might be approved, and ratified by Apostolicall authority, which his determinatiō when he opened to S. Ger-
man, he liked well thereof, and ioyned with him the seruāt of God Sergerius the Priest as a comfort in his traiales, &c as a faythfull witness of his ho-
ly conuersacion. Setting himselfe on his way, by
divine inspiration he went to a certayne Ermitte of
great fame, sanctuty, and merit, named *Iustus*, li-
ving in an Isle of the Tyrhene Sea, wher after cha-
ritable salutations, and some spirituall conference
passing betwene them, the holy man *Iustus*, deli-
vered to S. Patricke a little staffe, which he sayd
he receaved out of our Sauiours owne handes, to
giue to him. Saint Patricke after some dayes abod
with the seruant of God *Iustus*, went on his iourny
to Rome, being enriched with that holy staffe,
that God had sent him. O singular guift descen-
ding from the Father of lights! For as by Moyse's
Rod, God wrought many prodigious wunders
in bringing the Israelites out of the house of bon-
gaine.

S. Pa-
tricke
would
not un-
dergo
the con-
uersion
with-
out the
Popes
speciall
leauie.

14 The life of the glorious Bishop S. Patricke.

dage, sa by this holy staffe, which himselfe sent to his true seruant Patricke, did he worke wonderfull miracles in the conuersion of many Nations.

4. After the Saints safe arriuall at Rome, he visited with great deuotion, and reverence, the memoryes of the Apostles, and Martyrs, & coming to the Popes aquaintāce, his holynes admitted him to great fauour, & grace. There sate then in the Apostolicall chayre (both by name, and conuersation) Pope *Celestimus* the first, the thre and fortith after S. Peeter. The Popes holynes finding S. Patricke sound in fayth, learning, and sanctity, consecrated him Bishop, & determined to employ him in the conuersion of Ireland. His holynes had sent before into Ireland for that end, another Doctour named *Palladius* his owne Archdeacon, on whō he bestowed store of bookes with Reliques of the Apostles S. Peter, and S. Paul, & of many other Martyrs. But he finding the Irish nation, obstinately bent against the doctrine of truth, departed from Ireland, & intending to returne backe to Rome, dyed in the way. The Popes holynes being certifyed of *Palladius* death, commanded S. Patricke to succeed him, in that charge of preaching the Ghospell to the Irish nation. S. Patricke, with twenty more famous for

S. Pat. was ma-
de Bi-
shop by the Po-
pe.

learning

S. Pat-
trickes
mission.

The life of the glorious Bishop S. Patricke. 15

learning, and sanctity, whome his holynes had giuen him as his coadiutors in that great worke he was to vndertake, set himselfe on his iourney towardes Ireland: In the way he repaired to his ould master and instructor, S. German, of whose guift he receaued chalices, vestements, and other like Church stufse.

¶ As S. Patricke tooke shipping in England for to passe into Ireland, where a poore leaper besought the Saint most earnestly to carry him into Ireland, the Saint of the abundance of his piety cōdescended to the distressed leapers request, but the Mariners would not in any case admit him into the Shippe: the Saint ful of confidence in God, cast out into the sea a hallowed Altar stone, which his holynes had bestowed vpon him, and made the leaper to sit on it. O prodigious wounder, that stone set on & loaden in that manner, being supported by the Head corner stone, floeted on the waues against its owne nature, and went side by side with the Shippe all the seas ouer, and euern with it came to the shore. When they came in sight of the land, the Saint saw an host of Diuellis inuironing the Iland, and opposing themselues as a strong Bulwarke, to hinder his entrance into the Country. But the Saint was nothing terri-

hallow-
ed Altar
stones.

fycd

16 The life of the glorious Bishop S. Patrick. I
fyed at the sight of these vgly spires, knowing
that there were more, and farre more potent with
him; then against him: wherefore making the
victorius signe of the Croffe against them, he
chased away all that army of diabolicall fiendes.
Of S. Patrickes arriuall in Ireland: of the conversion
of a noble Man named Dichum, and of many miracu-
les wrought by the Saint.

CHAP. 11

SAIN T Patrick with his holy family, landed
at Inuers haven in Leinster, and thence, ha-
ving first refreshed him after his long navigatio-
nayled towardesthe North: for he had a great de-
sire to bring Milcho, in whose seruice he was all the
tyme of his bondage, to the knowledge of the true
God, and of his Religion; but God disposing it so
for the greater gaine of soules, the Saint arrived
in Ulma, where being ready to go ashore, a multi-
tude of Pagans stood there in a readines to hind-
er his entrance; for the Magitians, and Draines
of that Region, prophetyed of his coming in
manner following. There will one come with the
ordaine shalfe, & in his hand a stroked staffe, his table
shalbe set in the East of his house, and his people shall
stand

stand behind him, from his table he wil sing blasphemies and all his family will answere, Amen, Amen: This man when he shal come, will destroy our Gods, ouer throw our Altars, and Temples, seduce the people after him, he will subdue, or cut off our Kinges, that will resist him, and his doctrine shall raigne for euer. Which moued Leogarius the sonne of Neil being then the Monarch of Ireland, to commaunde his subiects throughout all his dominions, to watch al the haunes, and ports, to the end, they might driue S. Patricke away, whersocuer he meant to land.

2. As S. Patricke went to the shoare, being all alone, the cruell Pagans incited a most fierce dogge to assayle the Saint, but the Dogge no sooner saw Gods seruant, but he became mute, and as stiffe as a stone, which when a certainte man of great strength, of a huge stature, and fierce spirit, named Dicu, saw, he drew out his sword, thinking to kill the Saint, but God opposinge the sheld of his diuine protection, all his strength fayled him, and such a stifnes grew ouer al his body, that he could neyther sturre hand, nor foot. The noble man seeing this great miracle wrought vpon himselfe, became another man, for he, and al his house belieuing in Christ, were baptised, & Dicu hauing obtained health both of soule, and body,

C

bestowed

18 *The life of the glorious Bishop S. Patricke* .

bestowed vpon Saint Patricke the place where that miracle hapned , with all the appartenances for the building of a church . The place is called , S . Patrickes Barne cuen to this day : in processe of that is S . tyme , the Saint built theron a faire Monastery , which he furnished with a company of perfect grange . Monkes , ouer whome he placed S . Dunnus his owne disciple , as Abbot .

3 . One day as the Saint sayd Mass in the sayd Church , a sacrilegious Magician , the child of perdition stood without , and with a rodd put in at the window , cast down the chalice , & shed the holy Sacrament ; but God without delay seuerely punished so wicked a sacriledge , for the earth ope- ning his mouth after a most strange manner , de- uoured the Magician , who descended a liue downe to hell : the Saint sorrowed much for the effusion of the Chalice , and as he afflicted himselfe with bitter teares , the Chalice by diuine vertue was e- rected in its owne place with the sacrament so en- tyre , that there appeared no signe , nor marke of the effusion . The same seuerre reuenge did almighty God exercise vpon another Magitian , for at- tempting to kill the Saint .

4 . S . Patricke leauing his furniture in the custody of Dicu , his first begotten in Christ , w^t himselfe

himselfe, as he had purposed often, to visit his old Master *Milchoe*, in hope by his preaching to subdue him to the sweet yoke of our Sauiour, but the wicked wretch fearing that S. Patrickes efficacious preaching should soften his stony hart, and withal disdayning to submit himselfe to the doctrine of him, who in former tymes had beene his slau[e], when he heard of the Saints approaching, being giuen ouer into a reprobate sense, and gatheringe all his substance in a heap togeather, he set fire to it, and after cast himselfe into the midest of the flames, as a sacrifice to the infernall Furyes: But *Milchoes* two Daughters, were conuerted to the faith by *Saint Patricke*, and receaued the gracie of Baptisme, wherein both were named *Emeria*. These holy virgins were endued in their life, with many ornaments both of gracie, and vertue; and the many miracles wherewith according to S. Patrickes prophecie God honoured their sepulcher in *Cluainbron*, giue euident testimony, that they are translated to a better life.

S. As S. Patricke passed through the coūtry, sowing the seed of euangelicall doctrine, he became acquainted with a youth named *Mochna*, whome by diuine inspiratiō he knew would proue a chosen vessel; the holy youth *Mochna*, imbra-

Miracles
wrought
at the se-
pulcher
of Saints

20 The life of the glorious Bishop S. Patricke.

Holy
orders.

ced willingly S. Patrickes doctrine ; the Saint him-
selfe baptised him, and taught him his crosse row.
The youth within the compasse of one month
learned all the psalter, and before a yeare came to
an end, attayned the vnderstanding of holy Scrip-
tures. After a while as S. Patricke passed by that
place, *Mochna* repaired to him, and being both
in talke of diuine matters, a pastorall staffe sent
from heauen, fell iust betweene them: S. Patricke
tooke great ioy in that miraculous guift, & tur-
ning to *Mochna*, sayd to him : Know my dearest
child, that by this pastorall staffe, you are desig-
ned to take vpon you the charge of soules, pro-
moting him therefore (though much against his
will) to holy orders, at last he installed him Bi-
shop of *Edruim*. S. *Mochna* did great good in the
Church of God, by meanes of his holy conuersa-
tion, and singular doctrine, and ascended to the
triumphant, being indued with the ornaments of
rare vertues, and glory of many miracles.

6. *Leogarius* the Monarch, to keepe his sub-
iectes in awe, and subiection, constrained all his
Princes, and great Lords, to giue him hostages of
their loyalty, amōg others he had *Dichues sonnes*
as pledges of their Fathers fidelity : when King
Leogarius, who was wholly addicted to supersticio-

and

The life of the glorious Bishop S. Patricke. 21
and idolatry, heard that *Dichu* and all his family
was converted to the Christian Religion, he fell
into a great rage, and chafc against him, & com-
maunded that his two sonnes, who where hostages
should be put to death, by keeping all manner of
liquour, and drinke from them. The Saint know-
ing by diuine reticulation of that most cruel com-
mandement, had his recourse to his wonted wea-
pons of holy prayer; and loe the night following,
an Angell comming into the prison, presented to
the young noble men a soueraigne liquor, that
quenched their present thirst: and which is farre
more strange, extinguished in them all appetit of
drinking, vntil within a few dayes he came againe,
and released them at S. Patricke's intercession.

*How S. Patricke prophetyed that S. Benignus should
succeed him in the Primacy of Ireland, and of
many hard conflictes the Saint had with King
Leogarius, and his Magitians.*

CHAP. V.

THE solemne feast of our Saviour's trium-
phant Resurrection approached, which S.
Patricke determined to cclebrat with great solem-
nity in a fayre, and spatiouse field called, *Breage*,

and there by euangelizing the Kingdome of heauen, and administering the sacrament of holy Baptisme, to encrease the number of the faythful; for which end he went to a certainte noble man's house, hard by the field aforesayd. The noble man, whose name was *Sesgnen*, entertyned the Saint very courteously, and was himselfe with all his house, conuerted to the truc fayth. This noble man had a Son, whom at the sacred font, the Saint called *Benignus*, a name rightly beseeeming him; for in his life and demeanour, he was most benigne and sweet, being beloued both of God & men, worthy of eternall glory in heauen, and to be reverenced of all men vpon earth. This holy child could not be separated from the company of the Saint; for when the Saint layd him downe to rest, the child stealing from his Father and Mother, fell downe at his feet, imbracing the very louingly, and fixing many a sweete kisse vpon them. The next morning as the Saint got vp into his Coach, hauing one foot in the boote of his Coach & another vpon the ground, the child tooke him by the feet, beseeching him after a most earnest manner, not to leaue him behind: and returning to his Parents, that laboured to detayne him, he sayd weeping, & crying out aloud: *Get you hence,*

Get

Get you hence, dismisse me, I pray you, that I may follow my spirituall Father. The Saint behoulding, & admiring such great devotion in such a tender breast, gaue the child his benediction, & prophecied, that he should be his Successour in the Primatship of Ireland, which thing fell out accordingly.

2. The holy Bishop solemnised the Paschall feast in the foresayd field, and according to the custome of holy Church, did light the candells with hallowed fire. The Idolatrous people celebrating at that tyme, a great solemn feaste of theirs called Rach, in which feaste (dedicated to the Prince of darknes) the children of darcknes vsed no light, for it was the custome with them, to quench the fire in all places theraboutes, and it was treason for any to light it, before it were seene lighted in the Kings pallace. King Leogarius with all his nobility, then kept court at Tarach his principall howse, from whence seeing the fire, which the Saint had kindled, he raged extremely, and diligently inquired who presumed to attempt such a matter. One who was in the company presently answere, as it were by way of prophecy; If this fire be not extinguished this night, the kindler of it with his followers, shal beare rule in

Candels
vsed in
the di-
uine of-
fice.

Hallow-
ing of
fire on
Easter
saturday

all

24 *The life of the glorious Bishop S. Patricke* of
all this kingdome. The King being wholly incen-
sed hereat, hastned with all expedition to quench
the same, taking with him thrice nine, that is 27.
chariots, in regard that his Magicians put him in
the head, that that number was fortunate, and
prosperous. Upō the sight of all these chariots, the

*Psal. 19.
v. 8.*

Saint sung that verse of the psalme. *These in char-
riots, and these in horses, but we will invocate in the
name of the Lord our God.* When the King came
neare the place, he sent for the Saint, commanding
him to make his appearance before him. The di-
vine office being ended, the Saint came, but no-
ne of the Courtiers, as the King commanded, ex-
hibited him any reverence or honour, except one
Hercus, who rose & saluted the Saint very offici-
ously. The Saint gaue him his benediction,
and promised him life euerlasting. *Hercus receiv-
ing the grace of regeneration, and leading a life
conspicuous both for miracles and vertues, being
after made Bishop, departed to a better life in the
citty of Slane.*

3. A certainte Magician that was in great fa-
uour with the King, & whome the King honou-
red as a God, opposed himself against S. Patricke,
even in the same kind that *Simon Magus* resisted
the Apostle S. Peter: the miserable wretch being
elevated

ellevated in the ayre by the ministry of Diuels, the King and the people looked after him, as if he were to scale the heauens, but the glorious Saint with the force of his fervent prayers, cast him downe vnto the ground, where dashing his head against a hard flint, he redred vp his wicked soule, as a pray to the infernall Fiendes.

4. The Magitians death put the King in a great rage, so that with a great troupe well appoin-
ted for so cruell a massacre, he attempted to kill the Saint. Who perceiuing their desperate inten-
tion, began to sing that verse of the Psalme: *Let Psal. 67
God arise, and let his enemys be dispersed, let them v. 1.
that hate him fly from his face.* Almighty God, in whose protection the Saint was, with thunder and lightning stroke some of them downe starkeldead, and the rest he put to flight. The King hating but foure in his company, hid himselfe in a close roome from the fury of God: the Queene falling prostrate before the Saint, vnder tooke in the be-
halfe of her husband, that he would adore the true God, & submit himselfe to the Saints directions, who praying to Almighty God, the vehement storme ceased. The King camt, as the Queen had promised, couering with the vaille of humility the obstinate malice of his hart, in shew and outward

26 The life of the glorious Bishop St. Patricke.
adoration acknowledging the soueraigne maiesty
of God, he intreated the Saint, that he would be
pleased to come to his court, promising that he
would be wholly directed & gouerned by the St.
whereto he condescended, albeit he were not igno-
rant of the Kinges deep & wicked dissimulations

5. But the wicked King being obdurate in
his malice, beset al the way, wherby the Saint was
to passe, with armed chariots; for every severall
passage he delayd with nine chariots, to chechd if
he escaped one passage, he should be intrapt in an-
other. But the malice of man, cannot preuaile a-
gainst the goodnes of God, who conducted his
true seruant Patricke with eight more, and the ho-
ly youth Benignus inuisible through the midst of
their blood-thirsty enemyes to Tarach, wherd
the King kept court. When the Saint entered the
Kings pallace, none did exhibite him: any honor,
or reuerence, excepting the Kings Poet, who with
great submision saluted him: which was reputed
in him to iustice, for he receaued the grace of bap-
tisme, & the poems, which before he sung in ho-
nor of the false Gods, thence forwards he imploy-
ed in praysing the true and living God.

6. The wicked King seeing he could not by
force eas off the Saint, attempted to make him a-
waye

way by fraude ; for by the hand of his Magitiā, he offered the Saint a poysoned cuppe, which to the great astonishment of all the company, he drunke off without receauing any dommage thereby, but the Magitian fearing to be ouercome with his diabolicall spels, caused a fantasticall snow to fall over all the adioyning country : in like manner by force of his magical charmes, he ouercast all the land with a palpable darknes, the one or other he was not able to remoue, as himselfe publikely confessēd. But S. Patricke, the child of light, offering his devout prayers to the Sunne of iustice, chased away both the fantasticall snow, and diabolicall darknes : the people of that Region, who sat in darknes, now seeing this great light, prayed the true God & magnifyed his holy seruāt S. Patricke.

7. All this could not bring the child of Belliall, the Magitian, to any good ; therefore to discerne the light of fayth from the darknes of idolatry, & the verity of true doctrine, from the vanity of magical levity, a new course of tryal was set downe : for by the appointment of al the company, S. Patricke, and the Magitian according thereto, a new house was built after a strange & extraordinary manner, the one halfe being made of greene Oakē, the other of dry, and withered Timber, of swōb bewollswī, yl D^o d^o gniq^o d^one other

26 The life of the glorious Bishop St. Patricke.
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Oakē, the other of dry, and withered Timber ;
of shwoē bswolleswylld. And greate daies of them

28. *The life of the glorious Bishop S. Patricke;*
then binding both Saint Benignus, and the Magi-
cian, they placed them in the houses opposite
one against another: S. Benignus attyred in the
Magitians apparell, was placed in the part that
was made of dry wood, and the Magitian with S.
Patricke's vesture, was placed in the part that
was built of greene Timber: this being done, fire
was put to the house. O strange and vnheard
uent! the fire burnt the Magitians with the greene
part of the house, cuen to ashes, leauing not so
much as the least signe of burning in the Saintes
vestement. But the holy youth Benignus was not
touched by the fire, nor receaved any harme by
it, the Magitians garment being consumed into
ashes. Behold then the renouation of the miracle
of the thre Childe in the Babylonian furnace,
registered by Daniel in his booke of propheccyes.

8. For all this King Leogarius, relented not
from his wicked malice, but rather hardned his
hart like another Pharaon; for in reuenge of the
Magitians death, he contrived by al meanes possi-
ble the Saints vtter destruction, finding many of
his subiects willing & prompt to execute his blo-
dy purpose. but Almighty God the powerfull pro-
tector of his servant, armed the zeale of senseles
creatures to fight against those sensecles idolaters,
for the earth gaping horribly, swallowed downe to

the bottomles pit of hell those officers of malice, and many of the Citizens of Tarach, who had any hand in this wicked designe. This seuerre revenge strooke such a terroure in their mindes, that all the people of the Country thereabout, fearing to incurre the like danger, became Christians, & receaued the grace of Baptisme, but the wicked King, he could not reclame: therefore he thidred out his malediction against him, denoucing propheticallie, that none of his progeny should raigne after him in the kingdome, but that it should descend to his yonger brother. But the Queene imbraced the Christian Religion, receaued Baptisme at the Saints hands, and ended her dayes happily. After this he went ouer al the countrey, preaching the Ghospel, our Lord working withall, & dayly confirming his doctrine with sundry miracles.

Of S. Patricke's sisters Tygridia, Darerche, & Lupita, and of S. Patricke's iourney into Meath and Connacke.

CHAP. VI.

Saint Patricke had thred sisters of remarkable sanctity & perfection, whose names were Tygridia, Darerche, and Lupita. Tygridia was the

36 The life of the glorious Bishop S. Patricke.
happy mother of seauentene sonnes, and thred
daughters, all the sonnes were cyther Bishops of
renowned sanctity, or cl^s Priests, and Monkes of
great perfection. The daughters became Nuns,
& ended their dayes in great sanctity. The Bishops
names were Brochadus, Brochanus, Mogenochus, &
Lumanus, who came with their Uncle into Ireland,
and laboured diligently in cultiuating the field of
our Lord. Darercha his youngest sister was mo-
ther to the three holy Bishops Mals, Moch, and
Munis, who also following their Uncle, became
diligent workemen in our Lords vineyard.

S. Patricke departing Ulidia, came by sea
vp to Meath, and strucke in at Brine mouth, where
leauing his Nephew S. Lumanus to keep the ship,
he hastned into the country to preach the Gho-
pell. S. Lumanus added forty dayes more to the
forty dayes, which S. Patricke had commaunded
him to expect his owne returne, then being wea-
ry of his longe abode in that place, one day (the
windes being contrary) he commanded the shipp
in the name of God, and of S. Patricke, to conuey
him to some commodious place. O miracle, the
ship without any pilot, sayled against the wind &
water, and carryed him so farre as Trim into the
Country, there did he conuert to the Catholick
Religion,

Religion, a young noble man, named Forkernus, & afterward his Father named Felaminus, & baptised him with many others in a fountain, which in their presence, he produced out of the earth by his prayers. Thereby furtherance of Felaminus Gods servant, he builded a Church for the twenty five years before the foundation of Ardmach, where himselfe was installed Bishop; his Nephew havinge beene well trayned vp in learning, he invested with the holy order of Priesthood, & at his death he commanded him to take the gouernement of that Bishopricke vpon him: which he did for the space of three dayes of obediencie to his spirituall Father, & then resigned it ouer to one Cathadius, an English man.

3. King Leogarius had two brothers, the eldest (named Coibre) was like himselfe in wickednes, & infidelity. The other brother (called Conall) tooke no more of his brothers nature, then the fish taketh of the salt sea, nor the rose of pricking thorn. The child of perdition coibre, would not listen to the Saints doctrine, but threatened to kill him, and whipped his seruants. The Saint perceiving him to be obstinate in his infidelity, and reproved of God, sayd to him by way of prophecy: *In regard thou hast cast off the sweete yoke of Christ,*

32. The life of the glorious Bishop S. Patricke.
Christ, none of thy posterity shall envy thy Kingdom,
but it shalbe transferred to thy younger brother. Which
afterward fell out to be most true.

4. S. Patricke left the children of darkness, &
repayred to the place where Conall liued, who
receaued the Saint with great ioy and exultation,
and opening his eares and hart to the doctrine of
life, was incorporated to Christ by the lauer of re-
generation. Conall the child of grace bestowed
his court, with all the adioyning territory vpon
the Saint, whom he besought most earnestly, that
for the better enlarging of Christian Religion,
he would be content to build a citty for himselfe,
and for his holy company, in that place. The
Saint accepted thereof, and congratulating much
at his charity, yelded to his louing request, and
built the citty, which now is called Domnach Pha-
druig, that is, Saint Patrickes citty, and not farre
off, appointed a place for the building of a new
pallace for Conall, as himselfe desired. Then gi-
uing his benedictio by way of prophecy, he sayd:
Happy and fortunate shall his pallace be, and many shal
live happily in it, Gods blessing will blesse thee, and will
establish thy throne, he will enlarge thy dominion, and
thy Brethrens offspring shall serue thy posterity for e-
ver.

no5. S. Patricke determined with himselfe to go into Connact, there to preach the Ghospell to the inhabitants of that Prouince. By the way he went to a place, where King Leogarius had an Idol, gilded magnificently ouer with gold and siluer, called Ceancrochie, that is, the head of the Gods. This Idol was compassed about with diuers petty Gods made of brasse, that inclined towardes it in signe of subiection.

no6. The Saint seeing he could neyther by seruent Sermons, nor great miracles, reclayme the people from the madnes of their Idolatry, had his recoutse to his wonted weapons of holy prayers, no sooner did he then cleaue his purc handes in prayer, for the subuersion of the Idol, and had after a threatning manner lifted vp the rod of I E s v s against it, but it fell downe vpon the left side, and all the gold and siluer dissolued into dust, the little Gods were swallowed vp by the earth, euen to their neckes. Her vpon many who saw that prodigious accident, belieued in the true and liuing God, and were baptized in a fountaine, which the Saint by his prayers produced out of the earth.

no7. After the subuersion of the Idols, the S. held on his intended iorney, but when he drew neare the frontiers of Connact, two Magicians

34 *The life of the glorious Bishop S. Patricke.*
their magicall charmes ouer cast all the region
with a horrible darcknes for the space of three
dayes, hoping by that meanes to debar his en-
terance into the country; but the Saint with fastes
and prayers, chased away that diabolical obscuri-
ty, and so got into the country. King *Leogarius*
so often spoken of, had two daughters, one was na-
med *Ethne*, and the other *Fedella*, both of them
were fostered by these Magitians. One daye that
these yong ladies walked abroad for their pastime
to a fountaine hard by, there they found the Saint
with his holy retinue, who indeuoured to bring
them into the waye of saluation, promising that if
they yelded to his persuasion, they should con-
tract a holy matrimony with the heauely spouse
with which diuine exhortation, the virgins were
so inflamed, that they imbraced without all delay
the Christian Religion, and were baptised. Then
they requested the Saint in performance of his
promise, to exhibit to them the sight of their hea-
uenly spouse. The Saint answere, you must first
receyue the B. blood, and flesh of your spouse, to
the end that being strengthned by tasting of that
diuine *viaticum*, yow may passe to his heauenly
mansion. The holy virgins believing the Saint,
craued with great feruour the holy Eucharist, &
recey-

receyued it, with no lesse deuotion, then giuing nature her due, they ascended to their heauenly spouses nuptiall feast : the Magitians, who fostred them, were also conuerted to the Christian Religion, and receyued the grace of regeneration.

Of the Conuersion of Connact, and of some miracles wrought by the Saint, during his abode there.

CHAP. VII.

AFTER this, a great and solemn Councell of all the prouince was assembled, whether came with a great retinue, the seauen sonnes of Amlaic, a potent and rich noble man, who liued in that prouince. To this assembly the Saint repaired, hoping to gayne many of that great multitude to Christ : A certaine Magitian opposed himselfe against the Saint, and laboured extremely to dispatch him out of the way, but Almighty God stretched out his potent arme, & with lightning of thunder, cut off the child of perdition, in the presence of all the assembly. This great, & terrible miracle induced the sonnes of Amlaic, with twelue thousand more, to embrace the Christian Religion, wherein they persisted firme, & constant ever after. Heere I forbear to treat,

36. *The life of the glorious Bishop S. Patricke.*
how the Saint conuerted the two holy Virgins, daughters to *Gauramus*: how he broughte a Magitian, whome the earth had swallowed vp even to the ears, for attempting some mischeefe against the Saint, to the detestation of Idolatry: and how by rowling a stone, which a hundred men could not stirre, he drew a grat multitude, to beleue in the corner stone, our deare Sauiou & Iesus Christ.

2. The glorious bishop S. Patricke, ceased not in all places to enlighten the hartes of such, as were blinded with Idolatry, so that the number of the faythfull increased dayly. One day coming to a place called *Fearsta*, he found two wome dead, ouer whom inuocating the name of Christ, he restored them againe to life, who being reuived exclaymed against the Idols, & panyme Gods, & in the hearing of all the company, proclaymed Christ to be the true and only God: all who were present, gaue glory to God, & devoutly receaued the sacrament of Baptisme. A certaine woman named *Fidelina*, dyed in trauayle of child birth, her friendes brought her dead corps, & layd it before the glorious Bishop, requesting him with teares in their eyes, to restore her to the number of the liuing, which the B. Saint did by vertue of his fervent prayers: the woman after her restor

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ting to life againe, was deliuered of a sonne, & both of them were christned within a few dayes. The woman relating what she had seene of the glory of heauen, and paynes of hell, excited many thousands to become Christian: this miracle the Saint reiterated in another woman.

3. The holy Saint trauailed about all Connacht, neuer ceasing from preaching, or working of miracles, vnoill such tyme as he bitoughed all the countrey to imbrasse the fayth of Christ. In many places he builded Churches, appointed Priests, & other ecclesiastical personis to direct them in the way of salvation, & to sing the divine office. In a fayre and spacious field farre distant from woods, & quarries, he built by miracle a fayre Church, which standeth to this day. Of two riuers that were in those quarters, one called *Dubh*, abouyd with fish, & another called *Drobhois*, which wanted that commodity; the holy Bishop requested some Fishers who drew in their nets full of Fish, to help him to some, but the Fisher men deuoyd of all charity, dismissed the faythfull seruant of our Lord empayn but God the louer, and author of charity, deprivid *Dubh* of that benefit, & bestowed it vpon *Drobhois*, which vntill that tyme, had beene barren. Hereby the prudent Reader

38. *The life of the glorious Bishop S. Patricke.* T
may learne, how meete it is to entercaine with all
charity, the true members of Christ, and faythful
servantes of Almighty God. *gnissles narrowd* T

4. In regard of the great scarfity of Churches
in Ireland, in the infancy of Christian Religion,
the Blessed Saint ordained, that at the sepulches
of every Christian, who could not be buryed in a
Church-yeard, a Croffe should be erected, the
better therby to distinguish the faythfull sheep,
from the vnbelievers, as also to excite the fayth-
full who suruiued, to impart their charitable suf-
frages to their deceased Brethren. It happened,
that at what tyme the Saint departed Connacht, he
saw the head of one, at the tombs of two lately
interred, a croffe standing. The Saint bid his
coach man make a stand, then turning him selfe to
the graue where the croffe was, he questioned with
the dead, What sect or Religion he was? Who
answered, that he was a Pagan, ignorant of the
Christian Religion. To whom the Saint replied,
what then haue you to doe with the Croffe of
Christ? The dead man answered, He that is bur-
ied neare vnto me, was a Christian: & one of your
Religion (bringing a croffe by mistaking) fixed it
ouer our graue. The Saint without delay, descen-
ded out of his coach, to put the Croffe ouer the

Christians graue, and after departed.

Of S. Patrickes iourney into Leinster, of his prophecy
of Dublin, and conuersion of that City.

CHAP. VIII.

SAINTE Patricke hauing confirmed the inhabi-
tants of Connact in the Christian Religion,
made a iourney into Dalmardig in the North, wher
with his doctrine, example & miracts, he brought
the inhabitants of that Country, to the profession
of Christianity; thence he departed, and passing
through Meath, & Leinster, in all places he pre-
ached the Ghospell & kingdome of heauen, & in
places cōuenient he ordayneſ Bishops. It would
be a worke able to blunt the penne of the moſt elo-
quent Oratour, to ſet downe the ſtupendious
miracles, which he wrought in that iourney; for
euen like another S. Peter, with the very shadow
of his body did he worke miraculous cures, & ſo
many as he receaued to Baptisme, knowing that
our aduersary would labour to entangle them in
his ſnares, he endeauoured to confirme in fayth,
fearing their relapse into infidelity. And because,
as witnesseth S. Iames the A poſtle: *Faith without
good workes is dead, yea which is more, that a dead
fayth*

40 The life of the glorious Bishop S. Patricke.
fayth, is not fayth. The glorious Saint laboured
to excite in them that pure and sincere fayth,
which through loue performeth good workes.

2. When S. Patricke came in his iourney,
so farre as *Finglas*, a place distanc a mile from Du-
blin, being then but a little village, and contem-
plating the place & territory there about, bla-
sing it, he propheticall broke forth into these
wordes. That village which now is very small, shal
be hereafter every eminent, nis. shal be enlarged in ri-
ches and digniry, neyther will it cease to increase, un-
till such tyme as it become the principall seate of all the
kingdome. The inhabitants of that village hearing
what great miracles, and signes God had wrought
by the meanes of his faythfull servant Patricke,
went forth with great ioy to meet him. The Lord
of that places only sonne lay sick, eu'en ready to
yeild vp his Ghost: the Saint being intreated by
his father, and all the assembly theretunto, went
to the place, where the sickle was, and by praye
restored him to perfect health; the people seeing
this miracle, beleuad in the author of life, our
Sauiour Iesu: *anno of dominis mcccclxxiiii*
In that village, an honest man,
whose house then the Saint lodged, complained to
him of the penury of fresh water. The B. Bishop
dryat
taking

The life of the glorious Bishop S. Patricke. 46

taking pitty of her , as also what the whole multitudc (newly regenerated) there suffered, & that he might inkindle their thirst after the fountaine of life, our dearest Sauiour, he deemed it expediet to mainfest his vertue and power . The next day in the presence of many, he went to a commodious place, where stricking the earth with the end of the staffe of I E S V S , and making his prayer , he produced thence a faire Well, full of sweet and pleasant water, and soucraigne in curing many diseases, which well to this day is called S. Patrickes Well.

Here the course of my history requires ; that I declare how the glorious Bishop S. Patricke came to the famous city of *Dublin* which he foud lying in the suddes of Paganisme and Idolatry ; but the Saint washed it with the pure waters of euangelicall doctrine, and that with great facility, by reason of a memorable accident that happened, the which was this . The King and all the Cittize's were drowned in sorrow & anguish, for the death of the two flourishing hopcs of the kingdome, the Kinges only sonne, who dyed of a naturall death in his bed roome, and the Kinges daughter, who was drowned in the adioyning riuer ; the young Ladycs body was drawne out of the waters , and

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40 The life of the glorious Bishop S. Patricke.

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2. When S. Patricke came in his journey, so farre as *Finglas*, a place distane a mile from *Dublin*, being then but a little village, and contemnplating the place & territory there about, blessing it, he propheticallie broke forth into these wordes. That *village* which now is very small, shall be hereafter every eminent, & shall be enlarged in riches and dignity, neyther will it cease to increase, vntill such tyme as it become the principall seare of all the kingdome. The inhabitants of that village hearing what great miracles, and signes God had wrought by the meanes of his faythfull seruant Patricke, went forth with great ioy to meet him. The Lord of that place only sonne lay sick, euen ready to yeild vp his Ghost, the Saint being intreated by his father, and all the assembly thereunto, went to the place, wher the sick was, and by prayer restored him to perfect health, the people seeing this miracle, believeth in the author of life, our Sauiour Iesu Christ, of whom we have said, & will say

In that village, i am honest maeron, in whose house then the Saint lodged, complained to him of the penury of fresh water. The B. Bishop taking

taking pitty of her , as also what the whole multitudc (newly regenerated) there suffered, & that he might inkindle their thirst after the fountaine of life, our dearest Sauiour, he deemed it expediet to manifest his vertue and power . The next day in the presence of many, he went to a commodious place, where stricking the earth with the end of the staffe of I E S V S , and making his prayer , he produced thence a faire Well, full of sweet and pleasant water, and soueraigne in curing many diseases, which well to this day is called S . Patrickes Well.

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layd by her brothers dead corps, to solemnise their obsequies both together: In the meane time newes was spread ouer ouer all the Citty, that Sd Patricke of Ardmuch, the potent reviver of many dead to life, was seene in the towne. The King hearing thereof, reioyced much, and caused him to come where his two children were dead, & full of fayth promised, that if God by his prayers did restore his children to life, he himselfe with all the Citty, would become Christians. The Saint seeing such gayne of soules in a readines, in the sight of the King, his Nobles, and all the communalty raysed from death to life the princely children, whose corporall resurrection, cooperated much to the spirituall resurrection of their Father, with the rest of the people. The King was named Alphimus, his sonne Cochad, & his daughter Dublinia, who gaue her owne name to the Citty. The King and all the Citty being astonished at this great miracle, abiured the worship of Idols, and were baptised in S. Patrickes Well, which to encrease the beliefe of the faythful, the Saint made to gush out, by stricking the point of the staffe of Iesu in the earth. From that day forwards King Alphimus, with all the Cittizens of Dublin obliged themselfes by vow, and their posterity, to the service of

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Saint Patricke, and the Primates of Ardmach: moreover as a perpetuall gage of their service, ordained that euery company of trades-men, should pay a yearly annuity to the Primat of Ardmach. The King, and the Princes offering each of them a talent of pure refined gold to the Saint, al which liberall guifts, the true professour of pouerty bestowed vpou the poore, reseruing oly a part which he kept for the building of Churches.

5. The glorious Bishop, gaue his benedictiō to the people of *Dublin*, and taking his leaue of them, he went to a towne called *Cnoc*, where he sent often for one named *Murinus*, a man of Belial, who would not in any wise present himselfe before the Saint, whose wisedome he deemed able to conquer the hardest hart: the Saint sent for him often, but all in vaine, for he caused answer to be made, that the S. should suffer him to sleep. The Saint knowing by inspiration of the holy Ghost, that he was a child of perdition, adioyned therunto saying: *Let him sleep, let him sleep, and before the generall day of iudgment, let him not awake, or arise.* Which being sayd, the Saint hastned on his iourney, and the wicked wretch dyed a double death, both of soule and body.

6. A wicked man named *Foilge*, carryinge
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The life of the glorious Bishop S. Patricke:
 great malice, and spite to the Saint, for the destruction of the formentioned idoll, called the head of the Godes, attempted to lay violent handes vpon the Saint, and being not able to compasse his wicked intent, he rushed very violently vpon Odranus the Saints Coachman, and murdered him in the Saints sight: the Saint stunge at the hart, thundred out his malediction against the man of Belial, who being stricken therwith, yelded vp his wicked spirit to be ingulfed in hell fire: But as for Odranus his soule, the Saint saw it carryed vp betweene Angels to heauen, where it was ranged among the triumphant hostes of Martyrs.

Of S. Patrickes iourney into Munster, and of the miraculous refection of 1400. with many other miracles wrought by the Saint in those quarters.

CHAP. VIII.

THE Saint leauing Leinster, tooke his iorney towards Mounster. The King of that Country named Oengus, hearing of the approach of the glorious Bishop, went to meet him, and receaued him with great honour and exultation. A principall motiue of the Kinges ioy, and of receauing the Christian fayth, was, that hauing en-

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tered his Idolatrous temple that morning to adore his false Gods, he found them all prostrate vpon the ground: and albeit he did set them often vp in their owne place, yet still they tumbled downe; for as *Dagon* could not stand before the Arke of Gods couenant, so could not these Idols stand in their place, whē the Blessed Bishop *Patricke* drew neare vnto them, who deseruedly we may call the Arke of the couenant, seing in his cleane hart, he carryed as in a golden vessel, the diuine Manna of contemplatiue sweetnes, the table of the diuine Law, and the Rod of heauenly discipline. The aforesayd King, led the Saint with great reuerence and honour to his Court at *Cashell*, where, vpon the Saints preaching he beleueed in the most holy Trinity, and receaued the gracie of regenera-
tion.

2. As the Saint gaue the King his benediction, by laying his sacred handes vpon his head, the King requiring it often, & with great deuotion, it happened that the point of the Saints staffe wounded the kinges foot, which yet put him to no payne, in regard that his hart being wounded with ardent charity, expelled all sense, & feeling of that bodily sore: but whē the Saint saw in what case the kinges foote was, blessing it with the

The si-
gne of
the crof-
se. gure of Christ's bāner, he cured it perfectly. The
king rejoycing, & giuing thankes vnto God, for
so great a signe wrotight vpon him, the holy Pre-
late ful of the spirit of prophecy, spake to the king
as immediatly followeth: *The blood of no King of
thy stocke, who shall sit in this place upon thy throe,
shalbe shed, but of one only.* Which prediction, the
inhabitants of that Country constantly auerre to
haue proued true, in as much as no king of his
posternity was euer kild, vnto the tenth generation
but only one.

3. From *Cayshell* the holy Saint went into
Ormand, there to extirpate & root out the briers
of Idolatry, and to sow in steed thereof, the pure
wheate of Euangelicall doctrine, where God with
suddaine death severely punished a wicked wretch
with al his complices, for disgorging impious ob-
loquies against the Saint. At what time the An-
gell of peace S. Patricke passed through the coun-
try of *Ciarragi*, he saw two brothers named *Bibra-
dius*, and *Locradius*, at mortall debate about the
parting of their Fathers inheritance, in so much
that from high words, they fell to bloody blowes,
and stroakes: the Saint fearing least so heinous a
sinne as fraticide, should be cōmitted in his pre-
sence, with his holy prayers he so benummed

their

their handes, that they hunge stiffe and inflexible in the ayre ; vpon sight of that stupendious miracle, the two brethren referred their cause to be decided by the Saints arbitrement, who not only renewed between them the league of brotherly loue, but also restored to them the perfect use both of their armes & hands : the place where this miracle hapned the two brothers, was bestowed vpon the Saint towardes the building of a Church there .

104. After that the blessed Bishop had confirmed the people of Munster in the knowledge, and loue of the true God, he tooke his iourny towards the North, king *Oengus* being attended vpon with twelue of his Princes ; and 400. of his subiects, followed the Saint, whē he came as farr as *Coineacb* a towne lying vpon a riuier *Prosnach*, where a holy Bishop named *Frianus*, a Roma by nation kept his residence, by diuine prouidence it fell out, that noe victuals could be had for that great company ; the blessed Bishop being desirous to giue the multitude a spirituall and corporall refecion, commanded a Cow, by whose milke S. *Frianus* liued, to be made ready for supper : but what was it among so great a company ? The Saint therfore directed his prayers to the heauenly sanctuary, & so there ranne out to the adioyning wood, two great

great Stagges, and two great Hogges, which presented themselues before the Saint, who commanded that they should be likewise made ready: so al the company being set to supper, that little provision was layd before them, which by vertue of the Saints sacred benediction, serued to satisfy all the company so plentifully, that a great deale of reuersion was gathered vp, and carryed thence, which need not seeme incredible to any, who will reflect with the eye of their consideration, vpon our Sauiours promise: *He that belieueth in me, the miracles that I doe, he shall also doe, and greater then these shall he doe.*

5. This miraculous refection was secondeed by as miraculouſ a signe; for the holy Saint to remoue and roote out of their harts the tares of infidelity, in presence of that great assembly, restored to life 19. dead bodyes at once: all those who were so miraculously restored to the number of the living, reharsed in the hearing of all the assembly, what they had ſeen touching the torments of hel, proclayming Patrickes God, to be the true and living God. King Oengus, and his ſubiects magnifyed God, and honoured the Saint as their proper Apostle: the men who were reuiued were christened, & became Monkes vnder the obedience of S. Frianus.

Of

Of S. Patrickes returne into the North, of the resuscitation of King Echu, and of his prophecy touching the sanctity of S. Columba.

CHAP. X.

THE holy Bishop came againe vnto the North, where King Echu reigned, who had a daughter named *Cynnia*, whome he loued most tenderly. This young Princesse imbraced S. Patrickes doctrine, and against her Fathers will, & loathing a carnall wedlocke, she resolued to dedicate her virginity to her heauenly spouse: her Father seeing the loue of chastity soe deeply rooted in her hart, sent for the Saint, and spoke to him as followeth; *The hope I had by my daughter, to be blessed with a copious posterity of Nephueus, is cut off by your meanes; if then for the want of so great a blessing, you promise me the kingdome of heauen, without compelling me to receaue Baptisme, she shall serue her Creator, as you shall thinke good, otherwise you shall misse of your desire.* The Saint full of confidence in God, leauing all the matter to his diuine disposition, yeilded to the Kinges request. The young Lady, being vayled, & consecrated by the Saint, led a life so excelling with many ornaments of vertue, that

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she by her example, drew many to the seruice of Christ, & both in this life, & after her death, shined abundantly with the glory of miracles. The Saint commended her to the care of S. Cethuberis, who was the first of all the Irish Virgins, that receaued the veyle of virginity from the Saint: to her being Superior of the Monastry of *Druimduchan* where a great number of sacred virgins lived, the Saint wrote a letter of exhortation.

¶ 22. Within a few dayes King *Echus* departed this life, who before his death commanded, that his buriall should be deferred vntill such tyme as the Saint came, who knowing by reuelation all what happened, made al hast possible to the kings court, where arriuing he offered his seruēt pray-ers to Almighty God in the behalfe of his resurrection. The King being reuiued, rehearsed what he had seenie touching the glory of heauen, and the torments of the damned: and further added, that he saw the place, which the Saint promised him in the heauenly glory, whereof he could not take possession, because he was not baptised: after baptisme the Saint put the King to his choice, eyther of prolonging his dayes in this life, or going speedily to heauen: the King misprising al the glory of this world, in comparison of the celestial felicity

The life of the glorious Bishop S. Patricke. 51
felicity, did choose to be dissolved, and to be with
Christ: so taking the diuine *Vaticum* of the holy
Eucharist, he was translated to an immortall life.
3. The Blessed Saint by occasion of difficul-
ties and doubtes, which in some places where he
preached the Ghospell, were obiected against the
last, & generall resurrection of the dead, brought
to life againe men, whose bodyes were resolued
into cinders many yecares before, as himselfe in an
epistle directed to a deare friend of his beyonde
the seas, deposeth in these tearmes: Our Lord im-
parted to me, his unworthy little one, the vertue of
doing such signes among this Pagan people, as we reade
neuer the like to haue beene wrought euen by the Apostles
themselves, so that in the name of our Lord Iesus, I haue
resuoked from the dead, bodyes turned into ashes many
yecares before, yet notwithstanding I pray that none e-
steeme me, for these or other like miracles, worthy to
stand in comparison with the Apostles, or any men of
perfection, considering I am a wretched sinner, and con-
temptible. Stay thy selfe heere, courteous Reader,
and obserue to what height of perfection this B.
Bishop had attained, who working such, and so
great miracles, was so abiect, and so contemptible
in his owne eyes; for my part I admire more this
profound humility in him, then the rasing of the
cad.

4. My intended course of brevity, makes me not to set down at large, how the Saint reclaymed from idolatry a petty King called Elelius, with all his kingdome, by reuiuing the kings sonne, whō swine had torne in peeces. As also a noble man, who was very hard fauoured, and contemptible in his person, by vertue of S. Patrickes prayers, became very faire of complexion, and very personable of stature, to the great astonishment of all that knew him. A tender suckeling, found in the tombe where his mother lay buryed, was brought to S. Patricke, who named him *Olcamus*, and set him to his booke, & being come to riper yeares, he passed into France, where he attayned to great learning. Afterward comming into Ireland, he taught in publike schooles, and was master of many a holy Bishop, and himselfe became a Bishop of great merit and vertue.

5. A certayne Prince named *Conallus*, sought and obtayned S. Patrickes blessing: his younger brother named *Fergusus*, came to the Saint with the like intention: the Saint hauing first prayed, blessed *Fergusus* with great attention; *Conallus* seeing what diligence and deuotion the Saint vsed in blessing his younger brother aboue himselfe, was not a little astonished, and troubled therewith.

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S. Patricke obseruing that alteration in the Princes countenance, declared what moued him to vse such diuersity in blessing them, fortelling prophetically : *Blessing, I haue blessed thy brother Fergusus, in regard of a blessed sonne that shall descend from him, for his sonne Feleminus, shal beget a sonne, who shalbe called Columba, a name very answerable to his holy life, for from his Mothers wombe, he shalbe full of the holy Ghost, and shalbe inriched with the treasures of diuine wisedome, and understanding : he wilbe the shyning, and burning lanterne of his generation, and shalbe iustly called the Prophet of the highest, & from the time that he comes to yeares of discretion, a deliberate untruth shall not escape out of his mouth.* How truly this hath beene presaged of S. Columba called *Columcill*, who was the founder of an hundred Monasteryes, the history of his life, sufficiently declareth .

6. Within the compasse of seauen weekes, which S. Patrike spent in the country called *Tur-tirini*, he builded seauen Churches, ouer which he ordayned Pastour S. Connendus, a man of great vertue, and learning . After a few dayes S. Connendus came to S. Patricke, who commanded him to returne back to his Church, fortelling that he need not to feare the effusion of his blood, for that none should be killed in that place for euer. The

event hath showed his prophecy to haue beeene most truc. The B. Bishop propheccied of the nativitie of virginis. vayling uity of S. Treha, at whose consecratio a vayle was sent from heauen, wherwith the Saint vayled her.

Of the conuersion of the Ile of Man, of a strange vision S. Brigit had, and of the prophecye touching the future sanctity of the Saints, Colmanellus, and Comgallus.

CHAP. XI.

SAINT Patricke seeing that in Ireland the haruest was great, and the workemen few, tooke shipping to passe into England, there to gather many coadiutors and fellow-helpers, in cultiuating our Lords field. In those dayes the Arrian perfidy, and Pelagianisme tooke great rootinge in England, which the Blessed Bishop laboured to extirpate, by reclayming with signes & sermons his deere Country-men to their former integrity of fayth: so comming backe into Ireland, he brought with him many learned and Religious men, of which number, thirty were installed by him Bishop in seuerall Episcopall seas. In his returne, he conuerted the Isle of man, ordayneinge a learned and holy person named *Germanus*, Bishop ouer

Over that young flocke, the like he did in severall other Isles. It was his custome not only in citties, but even in principall townes, to install Bishops, to the end the faythful should not be depriued of the sacrament of Confirmation.

¶ 2. After the Saints returne out of England, he bestowed vpon six Cleargy-men, that were going in pilgrimage ouer the seas, a Whales skinne, wherin himself was accustomed to stād whē he said Mass; hauing that guift of the Saints lone, they neuert felt in all the tyme of their trauaile, any penury or want. In processe of tyme they all six became very learned, and were made Bishops, & ended their dayes in great sanctity: their names were *Lugacius, Columbanus, Meldanus, Lugadius, Cassianus, Ceranus.*

¶ 3. Three whole dayes without intermission, did the Saint preach to infinite multitudes, that flocked from all parts to heare him, they thought they had not beene there one day, so sweet and attractive were the Saints doctrine & discourses. In that assembly, was present the most holy virgin S. Brigit, who reclyning her head slept, which Saint Patricke perceauing, forbad that any should awake Gods beloued spouse, till she pleased her selfe: by the issue it was manifest, that that passage

56 *The life of the glorious Bishop S. Patricke* of the Canticles might be fitly applyed to her : I sleepe, but my hart waketh, in regard that her heauenly spouse imparted his secrets to her. Whē she awaked, the Saint comanded her to tel in the hearing of all the people, what she had seene, whoobeying him, tould that she saw first a Synod of men all in white, with ploughes, oxen, and fildes all white : after that she saw them to be stayned with spots, and lastly to become wholly blacke. S. Patricke interpreted the former part to his own time

Faith & wherein good workes and fayth, were vnited to
good
workes. together, and exercised : the second state to the following generation, which would indeed persist in the candour of fayth, but would deface it with depraved workes : the third state, he referred to the insueing ages, wherein men would not only giue ouer the exercise of good workes, but also would prophane their liues with renouncing of their fayth.

4. On a tyme S. Patricke made a iourney into *Dalnardia*, as he passed by a place called *Mucoomuir*, his disciple *Benignus* saw quires of Angells inuironing that place with celestiall splendour, & piercing the skyes with the harmonious concent of diuine prayses ; the vision disappering, he related to S. Patricke, all what he had contemplated,

who

who being inspired by God, declared to his disciples, what that admirable vision pretended: *Know then, sayd he, that a sonne of life, whose name shalbe Colmanellus, will build a Church in that place, where he will gather togeather manny sonnes of light, who will become with the Angels, cohabitants of the heauely city, and he himselfe shalbe the primate and legate of all Ireland.* In processe of time all fell out to be true, as the Saint foretould.

5. Another time S. Patricke with his holy family, ascended a little mountaine, not far distant from the valley, where afterwardes the monastery of Bangor was built: from the hill topp they saw al the valley replenished with celestial brightness, and Angelicall quires: which admirable vision, moued all the company to intreate the Saint to build a Church in that sacred valley, which the Saint would not doe, but prophecying foretould: *After the space of 60. years completely expyred, there will be borne a sonne of Light named Comgallus, which is interpreted a fayre pledge, who shalbe beloved both of God and men, and shall build in the place a fore-sayd, a Church of Saints, wherein shalbe gathered innumerable troupes of the children of light, that shall dedicate themselues to the seruice of Christ.* Not one iote of all this did passe vnaccomplished; for in the

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tyme fortould, *Comgallus* being borne, built the
monastery of *Bangor*, wherein he begot to Christ
by meanes of the Ghospell, many thousands of
perfect Monkes: in so much, that that holy place,
the fruitfull mother of Saintes as a vine fructify-
ing in sweetnes of odour, did extrend its branches
to the sea, and its plants beyonde the sea; for it
filled Ireland, Scotland, and many other Ilandes
with perfect Monkes, and monasteries, as also
forraine Countryes. One of the sonnes of that
Monastery named *Luamus* founded a hundred mo-
nasteries, another named *Columbanus* a most holy
man full of diuine grace, creted many Monaster-
ies, and was the father of a numberles number of
holy Monkes: he builded the famous Monastery
of *Luxonium* in France, and *Bobium* in Italy, where
he ended his dayes most gloriously, and happily.

6. A wicked man named *Fergus*, who liued in
Meath, hindered the Saint from building a church
within his territoryes, which the Saint taking in
euill part, prophecied, *That none of his posterity*
should inherit his liuing, or thriue in any other Country
except the infant yet shut up in his Mothers wombe;
which fell out accordingly. As the Saint for the
like respect was to giue his curse vpon two bro-
thers named *Fiechus*, and *Enda*, his disciple *S. Se*
cundinus

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Endinus requested him not to lay his curse vpon the man, but vpon the ſtones, that in great heaps layd hard by, wherto the Saint condescended. A marueilous thing ensued; for from that tyme forwardes, thofe ſtones proued vnserviceable for any building, or ſtructure. Enda did penitance for the iniury offered to the Saint, & presented his ninth ſonne named Cormacuſ, with the ninth part of all his liuing to S. Patricke: the child grew vp in years and grace, and ended his dayes in great sanctity.

How Saint Mell, and S. Lupita, cleared themſelues before S. Patricke, and of ſome miracles wrought by the Saint.

CHAP. XII.

SAIN T Lupita, S. Patrickes ſister liued in one house with S. Mell her nephew, by occation whereof, ſome ſuspected the holy Bishop S. Mell with committing of incest with her, which asperſion the holy Bishop remoued by taking many great Fishes on the dry land in S. Patrickes ſight. Lupita in like manner to declare her innocence, carried hoate embers in her lappe without ſigne or token of any burning; S. Patricke ſeeing ſuch great miracles, pronounced them both innocent,

60 *The life of the glorious Bishop S. Patricke.*
yet to cut off all occasion of scandall, he ordayneſ
that the men ſhould liue in houſes apart from the
women, building for them diſtinct houſes, and
Churcheſ.

2. S. Patricke being to paſſe the *Sinny*, a deep
and vnwadable riuer, that runeth betweene *Meath*
and *Connact*, could not get a boate to ferry him o-
uer, he prayed therfore to God for help; & loe the
earth did ryſe vp ſo high in the riuer, that it gaue
a dry paſſage ouer to the Saint, & all his company.
The Saint thought it expedient for the aduaunce-
ment of Religiō, to build a Churche in a cer-
taine field, but the Lord who owed the place, gaue
him a repulſe, & would not giue way to the buil-
ding, vnles the Saint bought it with gold. The S.
offering his prayers to God, went to a place, wher
Swine had rooted vp the ground, and found there
ſo much as was ſufficient to purchase the field. An-
other tyme alſo did he find in the ſame place, ſo
much gold, as ſerued to buy a peece of ground,
wherupon he ment to buiſt a Churche.

3. In that Churche called *Ellfin*, S. Patricke
iſtalled one of his diſciples named *Aſcius*, who was
a Monke, making him a Bishop. S. Aſcius, as Saint
Patricke had appointed, brought thither a great
company of Monkes, whom himſelfe gouerned as
Abbot,

Abbot. This holy man vpon a certaine tyme told a lye, when he should haue vttered the truth sincerenly, which ouerlashing of his tongue, he so severely chastised in himself, that he retyred himself from the company of men, and liued in a desert 7. years, vnkowne, & vnseene to any person where he might be foûd: at last by his Môks, they requested him, that he wold returne home to his Bisho- pricke, but he would not yeild to their persuasion, iudging, & pronouncing himselfe vnworthy to exercise episcopall authority, since his tongue had beene defiled with a witting vntruth, which in the mouth of a Priest is, as the holy Canons declare, sacrilege; the forsayd Monkes would not in any case depart from S. Asicus, but liued within that place all the dayes of his life, after whose death they builded a monastery there, wherein they ser- ued Almighty God in iustice, and sanctity.

4. As some of S. Patrickes disciples came by sea to visite him, there arose a great tempest, which moued the Saint to great compassion for his belo- ued children: some who were with him said, that the ship was not able to sustayne so boysterous a storme. The Saint immediatly betooke him- selfe most feruently, to his prayers; and then within a little while, in the hearing of all them

62 *The life of the glorious Bishop S. Patricke* :
who were present, he commanded the windes &
waues to become calme. O stupendious euent!
Without delay the wind was allayd, the seas ceased
to boyle, and there ensued a great calme: the same
day the disciples arriued, and tould how they es-
caped that eminent danger. Another tyme the
disciples aforesayd, comming to visit their holy
father, and traualing by the sea side, they were
encompassed by the tide before they were aware,
which put them in great feare of death. The Saint
knowing in spirit, what danger his children were
in, commanded the sea in the name of God, to
giue his disciples a free passage: the sea obeyed the
Saints commandment, so that his discipls return-
ned to their father, to their great ioye, and to the
vnspeakable admiration of all those who heard of
so prodigious a miracle.

5. S. Patricke of his profound humilty and
charity, kept alwaies in his company some lea-
per or other, whome himself tended most careful-
ly, washing with his owne hands his ulcerous soa-
res, and prouiding him of al his necessities. A cer-
tain leaper that liued with the Saint, being depri-
ued of his bodily health, laboured by frequent
prayers and other exercises of piety, to procure
and conserue the health of his soule. This leaper
fearing

fearing to be offensive to others, withdrew himself from the company of men, living solitary in a great hollow tree: One day he requested a Christian that passed by, to bring him out of a place hard by, a bundell of reedes, the man went to the place, and as he pluckte vp the reedes, a faire fountaine gushed out, whereof he gaue notice to the leaper, when he brought him the reedes, who replied: Know then my deare brother, that God sent thee hither to wash me in that fountaine, and lastly to bury me in that place, which said, he gaue vp the ghost: as the Christian washed the leaper in that miraculous water, there remained not a spot of leprosy vpon him, and so burying him he departed. It hapned that S. Munis, much about that time, bringing from Rome many reliques with him, was forced to lodge neare that place. In the night he saw squadrons of Angells to descend from heauen, and to keep watch, and warde about the leapers sepulcher vntill it was moring, al which visio he related to S. Patricke, signifying that he intended to remoue that holy body out of that solitary place. S. Patricke forbide him so iodo, fortelling that a sonne of light, not yet borne, whose name should be Keranus, would inhabit in that place, which he would furnish with a holy company of

Saints,

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Saints, and that he would exhibit great honour to that leproous body, all which fel out to be true in processe of tyme.

6. The foresayd S. Munis, with S. Patricke leaue, made him a cell in a certainte place, where he suffered great distraction, and disturbance of mind, by reason of the frequent cocourse of courtiers, who came ofte to visite him from the kings pallace, being built ouer a great water that lay hard by the place, where S. Munis liued: which difficulty he made knowne to S. Patricke, who offered deuout and seruent prayers vp to God for this effect. And loe the next night after, God transferred the water and the pallace so farre of, that it wrought his seruant no annoye, who afterwardes (though very much against his will) was ordained Bishop, & departed this life, shining with vertues, and miracles.

How S. Patricke penetrated S. Fiechus his conscience; of S. Fiechus his sanctity, and some great miracles wrought by S. Patricke.

CHAP. XIII.

A Young gentleman of excellent education, and learning named Fiechus, had married a wife,

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a wife, which within few dayes dyed. As this man
came wher S. Patricke was, then Saint boy inward
illustration of the holy Ghost, penetrating his
conscience, said: Behould a man of one wife, who
according to the Apostle may be wortchely aduan-
ced to the sacred order of priesthood, and Episco-
pall dignitie. The younge gentle man, admiring
how he came to see the secrets of his hart, receiued
the lauer of regeneration, and by vertue of Saint
Patricks blessing, made such progresse in learning,
that in one day he learned the whole Psalter, and
in a short time attayned to the understanding of
sacred Scripture; he was successively inuested
with holy orders, and in ffirst made Bishop in the
Church of St. Lepton, wherin his episcopall see, ere. Monks.
etec ad airc conuent of Monkes in bonofluos. and
Because this holy Bishop, in regarde of
his many infirmitie's, & weakeyning by long fasts,
could not visite his Diocessione on foote, or exercice
his Bishop-like function, S. Patricke sent him a
Coach, which S. Secundinus, being ouercome by
humane frailty tooke ill, thinking that himselfe
deserued it better. S. Patricke knowing of the trou-
ble Secundinus was in, sayd vnto him; fearing that
by following of our own iudgmet we may erre, let
ys leue the discouer of the matter to the arbitre-
met

66 *The life of the glorious Bishop S. Patricke.*
mēt of an Angel. With that the Saint prayed to
God, who sent an Angel, by whose order the horses
were put into the coach, & dismissed without any
to driue the, adding further: that they were sent to
him, with whome they would make a stay. The
horses being harnished, and dismissed in manner
as the Angell had set downe, the first night they
came to S. Secudimus dwelling place, the next night
to another Saints house, and the third night to S.
Fiechus house, where they stayed: giuing therby to
vnderstand, that they were chiefly sent to him.

¶ 3. Another tymc the Angell commanded S.
Fiechus to build a monastery, and the Angell him-
selfe designed the Refe^tory, Oratory, & all other
houses belonging therunto. This holy Bishop
Fasting was accustomed in the beginning of lent, to retire
of Lent. himselfe to a solitary place, bringing with him for
his sustenance but fwe barly loaues mingled with
ashes. On Palme Sunday, or Maundy Thursday
he would returne, bringing with him halfe of one
of the loaues vneaten: this Blessed Fiechus sent be-
fore him to heauen 60. Saintes, whome himselfe
followed, being renowned both for sanctity and
miracles.

¶ 4. Some wicked men sent the Saint as it were
by way of present some paysoned cheses, which to

the great astonishment of many he conuerted into hard stones, wherewith they were nothing reclaimed from their malice, but rather became more obstinate; for conspiring together against him, they sent fifty men to kill him. As they entred a certaine Forde to passe ouer it, the Saint seeing them, and knowing by divine instinct, what mischiefe they intended, sayd vnto them with a loud voyce: *You shall neyther come hither to vs, nor yet returne backe to your owne people, for your bodyes shall remaine in that water vntill the day of iudgment.* According to the Saints censure, they were without delay drowned, neither could their bodyes be euer after found, albeit great, and diligent search had beeene made after them.

5. Another tyme, some children of Beliall digged vp deep pits and holes, in the way which the Saint with al his retinue was to passe, couering them ouer with greene grasse. The Saint full of confidence in God, gaue his benediction to his holy family, and so he, and they passed without receauing any hurt or detriment, the green grasse like solid earth yealding them firme passage. The Saint commanded a yong mayd, who gaue them notice of the ambush layd, for to call her Father, whome with his ten sonnes, and three daughters

Nunnes he conuerted to the Christian faith: the daughters became Nunnes, and were rayled with the Saints owne handes. Of the sonnes, five florished in the world in great prosperity, and the fift others, became Monkes of great perfection and sanctity, as the Saint had propheticied of them.

6. Accertame mā named Domnandus, being blind for a long time, & hearing that St. Patricke passed by, went forth to meet him, hoping by the Saints merits to recouer his eye-sight. As the blind came along in the way, he stumbled very often, which moued a cleargy man who was in the Saints company to laughter, which when the Saint understood, that none of his company should ever after presume to do the like, he spoke, as followeth to the Clergy mā: *Amen I say to thee, that the eyes of this blind shalbe opened, & thy eyes, excyting to thee irreligious laughter, shalbe stricken with blindnes: with that making the signe of the crosse, he opned the blind mās eyes, & shut the eyes of the cleargy man.* The same day did the Saint erect vpon their feet three triples.

7. Nine Magitians cōspired the Saints death, & to haue the more free accessse to him, they couterfeited theselues to be Monks, putting on religious weeds. The Saint by diuine inspiration, knew the to be wolues wraped in sheeps cloathing, making therefore the signe of the crosse against the childre

of Satan, behould fire descended from heauen, & consumed them all nine; The Saint lifting vp his hāds anathematized an idolatrous wood dedicated to Idols. O most strāge & remarkable miracle, al l the wood like vnto the figge tree, spoken of in the holy Ghospel, withered by & by, and neuer after was seruiceable for any other vse, then the fire.

Of a mountaine swallowed downe, by the earth, and cast
vp againe at the Saints intercession: and of seueral
other great miracles.

C H A P. XIII I I .

ONE of the noble men of Munster, named *Coruallus*, would not permit S. Patricke to build a Church within his territoryes. Not farre from the noble mans house was a faire & spacious poole very pleasāt to behold, but the house by the interposition of a great mountayne, was depriued of the pleasure of that grateful prospect: the Saint vrged the noble man, very much, to giue him leaue to build a church: who answeared. If you remoue this great mountaine, that depriues my house of the pleasāt prospect of the broad & spacious poole that lyes on the further side, I will then yeild to your request. The Saint offered his prayers vp to God, and with that the earth swallowed downe

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the mountaine, notwithstanding the wicked man
would not stand to his former promise, wherefore
the Saint prayed to God, the second tyme, & the
mountaine did forthwith swell vp to its former
height, & greatnes.

Holy
Virgins.

2. A wicked Tyrant named *Euchodius*, who
liued in the country of *Vlibia*, caused two holy
Virgins to be stifled, and misprised S. Patricks in-
tercession for them. The Saint denounced pro-
phetically to him, *That none of his posterity should
succeed him, but that his Lordship should be transferred
to his younger brother*. The Tyrants wife came, &
begged the Saintes blessing both for her selfe, &
for the child, which she carried in her wombe,
which the Saint gaue her, and foretould that she
should be deliuered of a most holy issue. The
childe being borne, was named *Douengardus*, and
was most renowned both for sanctity & miracles.
Euchodius within a few dayes, was depriued both
of life, and of his lordship, which his yonger bro-
thers posterity injoyed, according to S. Patrickes
prophecy.

3. S. Patricke founded an Episcopall see in
a place called *Achadfouir*, where he made one of
his disciples namned *Sennachus* Bishop, a man of
admirable purity, and innocency. S. Patricke
blessed

blessed him, and all his family, prophecyng, that many Saintes and holy Pристes should spring out of it, in which place Sennachus ended his daies in great sanctity.

4. As S. Patricke passed through a wood in *Midernia*, he found there a great company of men, cutting downe of great oaken trees, & in regard their axes were edge-lesse, and that they had no whetstones to whet the, the poore men were quite wearied out of breath, the skin & flesh was torn from their handes, euен to the sinewes, & bones. The Saint compassionating their distresse, gaue them his blessing, wherupon they recouered their strength, their hands were healed vp, & their hatchets so well edged, that they cut the solid oake trees with as little difficulty, as if they had beene tender twigges. This prodigious effecte of the Saints blessing, did perseuer in them, vntill such tyme as the Saint procured their release, for which end, he went to their cruell Lord named *Tremei*, but he wold not admit the Saints intercessiō. The Fast and Saint after three dayes fast & prayer, came againe ^{prayer.} with great submission to procure their exemption from bondage, but this cruell man he found to be another *Pharao*, who presētly got vp into his coach, with purpose to agg rauate their yoke of affliction,

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on, but God reuenged the contempt offered his new Moyses, for loe the horses precipitated them selues with great violence into a standing water, nere by, & the man of Belial being drowned, the captiues were restored to their long expected and wished liberty.

5. S. Patricke intended to erect an episcopal see in a place called *Luda*, but an Angell wished him to desist from that worke, for that S. Micheus, who came out of England in pilgrimage into Irc-
land, should there build and inhabit that place; which fell out accordingly. One day as Saint Patricke and Micheus were in spiritual conference, an Angell tendered them a letter, wherin S. Patricke was commaunded to bestow that place, with all the appartenances ypon S. Micheus, and himselfe to erect his Archeepiscopall see at *Ardmach*. The Saint obeyed willingly the diuine command-
ment, committing to S. Micheus his care of twelue
leapers, whome himselfe was accustomed to tend,
and so departed.

6. Twelue brethren, whose Father was lately deceased, made a meeting for the parting of their portions, and excluded their younger brother na-
med *Fergusius* from any share in that diuision: who
had recourse to Saint Patricke, by whose intercessi-
on

on he receaued a competent portion of hisfathers inheritance : the young noble man, bestowed one halfe of his estate vpon S. Olcan, who erected an Episcopall sea in a place called Derkan. S. Patricke blessed Fergusius, & prophetically sayd vnto him : *Albeit thou seemest now humble, and contemptible in the eyes of thy brethren, yet thou shalt be shortly prince ouer them, and many good Kings will descensd from thee, which shall not only reigne in their owne country, but also in foraine Kingdomes.* This prophecy of the Saint was fullfilled ; for from him descended Edamus the sonne of Gabranus, who subdued Scotland, and whose posterity reigneth yet in that kingdome .

How S. Patricke gave Prince Conall his benediction, and the Crosse for his armes, and of many remarkable miracles .

CHAP. XV.

S AINT Patricke came to his deare ghostly child Prince Conall, demanding of him whether he would be content or no, to be cloathed with a Monkes weede : the Prince answered, that his hart was ready to performe what the Saint wold inioyne him. The holy Bishop reioycing

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much at his deuotion, is reported to haue sayd to
him: Thou shalt carry a sheild, and staffe as the mar-
kes of soueraigne power, and as the signes of thy great
merit: Thou shalt represent the person, and habit of a
lay man, but shalt enjoy the merit and dignity of a
Monke; many Saints shall spring from thee, and ma-
ny nations of the earth shalbe blessed in thy seed. Mo-
reouer with the rodde of Iesus the Saint made the
signe of the Crosse vpon Prince Conals shield,
which he and his posterity, euer after tooke for
their armes.

2. A certaine man named *Victor*, hid him-
selfe in the night, fearing that if he appeared in
the Saints presence, he should be forced by the e-
vidence of his doctrine, and signes to renounce I-
dolatry. The Saint comming to the place where
Victor was, so bright & subtill a light issued from
him, that the splendour thereof pearced cuen to
the secret place, where *Victor* lay lurking. *Victor*
being conuicted, or rather attracted by so euident
a signe, became a Christian, bestowed all his estat
vpon the Saint, and made himselfe the Saints dis-
ciple, who in processe of tyme, attayned to such
learning, and sanctity, that he was made a Bi-
shop.

3. S. Patricke had a disciple named *Volchamus*
a man

a man of great vertu, but specially of most remarkeable obedience. The Saint being desirous that his vertue knowne only to God, should be manifested to the world, for the edificatiō, & exāple of others, cōmanded *Volchan* to go & build a church wheresoever God would vouchsafe to prouide him a place: he without delay taking an axe vpon his shoulders, went his way. The Saint seeing the alacrity, and promptnes of his obedience, sayd to him: *Doe not despayre, my most deare Volchan, of finding a place, wheresoever the Axe shall fall, build in that place; for there thou shalt increase into a great nation.* After *Volchan* had walked on all day long, towardes the euening the Axe by chance slipped off his shoulder, in which place the obedient *Volchan* builded a Monastery, wherein himselfe and many others liued and dyed in great pefection.

4. S. Patricke had a Drouer named *Rodanus*; who after became very learned, and a Bishop of great merit, and miracles: the Saint likewise preferred *S. Reuternus* to the episcopall see of *Ciocher*, and when he had consecrated him Bishop, he bestowed vpon him a Chrismatory, or vessell of holy oyles for extreme Onction, and Confirmation, that was sent him from heauen. A

child named *Lunamus* by vertue of the Saints bles-
sing, learned all the Psalter in fisten dayes, who af-
ter led a most holy life, and dyed glorious for ver-
tue and miracles. The Saint by reuiuing a noble
mans wife named *Ethra*, gayned the noble man
himselfe, with all his followers, vnto Christ.

5. Some wicked men enuying the progresse
of Christian religion, and the Saints glory, subor-
ned a woman that vsed to beate and to dresse flax,
in the way the Saint was to passe, to hide a great
quantity of the flax in a hollow tree not farre off,
and when the Saint should passe that way, they
wished her to exclame against him, and his holy
company, as hauing stolne the flaxe. The womā
did as she was put in the head by those wicked
men, who rushed out of their dennes, when the
woman began to crye, and flocking about the
Saint, and his companions, they accused them as
theeues, guilty of torments, and of death: Neere
the place where this tumult was excited, there was
one buryed, whome the Saint reuiued; the reui-
ued man by his testimony, cleared the innocency
of the Saint; and freed him from that slander,
shewing where the flaxe was hidden. The contri-
uers of this mischiefe, were by this miraculous e-
uent reclaymed from idolatry, to the acknowled-
gement

gement of the true God .

6. A man of Iueach, hauing stolne, & eaten a he- Goate, S . Patricke had, and thinking by oath to cleare himselfe of all suspition, swore that he had no hand at all in the theft ; loe the eaten goate by a hideous noyse made in his belly, bewrayed him to be the author of the theft , whose posterity euer after wore goates beardes . It was S . Patrickes custome to keepe company, to loue and frequent the society of vertuous and holy men , which custome, how gratefull it was in the eyes of the Almighty, himselfe vouchsafed to manifest by this insuing miracle . For as he , and a man of a most venerable life named *Vinnocus* were in conuersatio together of diuine matters, and hauing bestowed their garmentes vpon the poore , behold there came from heauen a cloake , that fell iust between them both. Each of the Saintes alleadged, that it was sent to the other , they being in this humble , and charitable debate, the cloake disappeared, and two others were brought by an Angell, for each poore. of them one .

7. In that part of Britanny which is now called *VVales* , there reigned a wicked Tyrant , a cruell persecutour, and ennemy of Christians named *Cereticus* . The Saint directed to him a com-

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monitory epistle, hoping thereby to reclaime him
from his wicked courses, but he derided the Saint,
and became more obstinate in mischiefe, and ini-
quity, which when the Saint vnderstood, he pray-
ed to God in manner following: *Our Lord God
omnipotent cast this foxe-natured man, who is so mon-
struous in vices, after a monstrous manner from the
face of the earth.* Our Lord inclinaed his cares to
the voyce of his seruant, for he transformed him
into a fox, who flying away, was neuer seene af-
terwards.

*Of S. Machaldus conuersion, and most rigid pittance,
and of S. Memessaes holy life.*

CHAP. XVI.

A Wicked man named *Machaldus*, the prince
of theeuers and robbers, seeing S. Patricke
pasle by the way, determined to kill him, but after
holding it a disgrace to shed the blood of so poore
weake and feeble a man as the Saint was, he and
his ruffian like company thrōged about the Saint,
and by way of contempt, and derision, requested
him to reuiue againe one of his company named
Garbanus, whome they had couered with a cloake,
counterfeiting him for dead. The Saint coulde
them

them that their iest was turned into a truth, and so departed. The theeues found their compaio dead, and fearing that the like mischance might fall vpon themselues, they rann apace after the Saint, & prostrated themselues before him, & acknowledging their heynous offence, they became Christians. The Blessed Bishop at their request, restored againe their dead compaio to the number of liuing.

5. *Machaldus* hauing confessed his sinnes, requested the Saint to set downe for him some course of pennance, by which he might purchase ^{pennāce} eternall life, the holy Bishop being inspired from aboue, inioyned him to forsake his natuе soyle, <sup>merito-
rious of</sup> glory. for euer, and to bestow all his substance vpon the poore: then did he attyre himselfe in a course and despiceable weed, and locked his feet in fetters, casting the key into the sea: after he commanded him to enter all alone into a boate, whither soeuer the boate should carry him, there to liue all the dayes of his life. The truely penitent *Machaldus*, followed the Saints direction, and so committing himself to the sea, he laded in the Isle of *Man*. The two holy Prelates *Counidrius*, and *Romulus*, whome S. Patricke sent to succeed S. German in the gouernement of that Isle, seeing the man in so miserable a plight

a plight, & knowing the cause, intertayned him very charitably, detayning him with themselues. After the compasse of many yeares in the belly of a fish, that by diuine prouidence, was brought to *Machaldus*, was found a key which vnllocked his fetters. S. *Machaldus* attayned to such eminent sanctity, that after the death of the two forementioned Bishops, he was created Bishop of the Iland, and ended his dayes there in great sanctity, being famous both for vertue, and miracles.

3. The glorious Saint by conuerting stones into milke, & milke into stones, conuerted a Magitian from the worshiping of stones, to the seruice of the true and liuing God. Such reuerence did the Blessed Saint carry to Sunday, in honour of our Sauiours triumphant resurrection, that he was neuer accustomed to trauaile vpon Sonday; for wheresocuer he was belated vpon Saterday, there did he stay vntill Munday morning, giuing himselfe wholly to diuine contemplation.

4. One Saterday, he was benighted in a great field farre from any shelter, it began to rayne heauily, but not a drop did touch the Saint, or any of his company. This miracle was seconded with a farre greater, for cuen that night, the Saint was thus

thus shcltrcd miraculously from the rayne, the planc was ouercast with so thicke a mist, that the Saints coach-man could not find the coach horses which he let out to pasture. The Saint knowing in what affliction his faithfull seruant was, of compassion towardeſ him, he ſtretched out his ſacred hand, and loe an vneſene, and neuer heard of prodigy, his fiue fingers like fiue brightſome Sunne beames, illuminating all the country ouer, conuerted the darknes into light, and the night into day. By helpe of this immense ſplendour, the coach man found his horses, and ſo returned ioyfull, and greatly conforſted to his good Father. Whiles the Saint preached the Ghospeſſe to a cer- taine noble man, there came a flame out of the Saints mouth, which entered in at the noble mas mouth and eares, heating therewith his hart, and also all his inward powers.

5. A yong Lady named Memeffa, daughter to a great Prince in England, by contemplation of the creatures, attayned to ſuch perfect knowleſe, and loue of the Creator, that for his loue ſhe misprised all the world; her parents laboured very much, but could not neſther by faire or foule meaneſ enforce her, euer to contract with any of the great Lordes that were ſuters to her, ſo con-

stant she was in her purpose of dedicating her vir-
ginity to her maker, her parents seeing nothing
could preuaile with her, sent her into Ireland to
S. Patricke, who instructed her in the Christian
religion, and after receiuing the blessed Sacra-
ment, being in prayer, she yeilded vp her pure
soule, which was carried betwene Angells, into
the bed chamber of her heauenly spouse. Holy
water made by the Saint, was no sooner besprink-
led vpon a noble man named *Darius*, who lay
sick vpon a dead horse, but the noble man re-
couered his health, and the horse his life.

*Of a vision S. Patricke had touching the building of
Ardmuch, and of the cure of 16. Leapers.*

C H A P. XVII.

THE formentioned noble man *Darius*, be-
ing willing to gratify the Saint, bestowed
vpon him a faire, pleasant, and delightfull peece
of ground, antiently called *Druimsallac*, and now
Ardmuch: the next night after, the saint saw the
Angells squaring the forme and compasse of a
faire Citty, that was to be built, in that pleasant,
and delightful field. One of the Angels coman-
ded him the next day, to goe to a place called *S.*

Patricke's

Patrickes well, where he should cure 16 leapers, covered ouer with vgly soares; the Saint did accordingly, and baptizeth the leapers in the well aforesayd, which miracle comming to the notice of the people, was a mayne helpe towardes the building of the citty. At the Saints request an Angel remoued out of his place a great rocke, that was like to make the entrāce into the citty very cumbersome and difficulte.

2. The glorious Bishop, with Gods help and fauour begun, & throughly built a citty, faire for the situation, greatnes, and compasse, & brought many principall citizens to inhabit therein. The citty it selfe, was adorned with faire and decent churches, wherin were ordained by the Saint, Cleargy men for the singing of the diuine office, the gouernement of soules, and instruction of the people. There were besides, Monasteryes furnished with Monkes, and others replenished with sacred Virgins. In a monastery of holly Virgins liued a virgin the King of Englands daughter, & nine other ladyes which accompanied her: when she came to S. Patricke, the Saint saw with his owne eyes, thre of his holy number ascend vp to heauen. In this Citty did the Saint erect his Archeepiscopall see, intending to make it the

principall and metropolitan Church of all Ire-
land, and that this his intention might be establi-
shed for all succeeding ages, he purposed to make
a iourney to *Rome*, there to haue it confirmed, and
ratifyed by Apostolicall authority. The Angell
appearing, liked well thereof, and because for the
present the Saint wanted horses, he prouided him
miraculously of coaches to carry him and his re-
tinue, to the water side.

bn3. glor. 3. The glorious Bishop, after that with in-
Priests, cleargy-
men. fatigable trauaile of preaching, & marueilous plé-
ty of miracles, he had conuerted the kingdome to
the Christian religion, hauing ordained Bishops,
Priests, and other Cleargy men in all places that
he thought conuenient, blessing and taking his
leauue of them all, he went with some of his com-
pany to *Rome*. Comming thither, he acquainted

S. Patr.
the Po-
pes Le-
gate.

the cause of his iourney. His holynes imbracing
the Saint as the Apostle of Ireland, honoured him
with a palle, and constituted him as his owne Le-
gate ouer all Ireland, confirming with his aposto-
licall authority, all what the Saint had ordered,
disposed, or done in Ireland. His holynes gaue
him rich presents and pretious guifts, among o-
ther his guifts, were relicques of the Apostles S.

Peter, and S. Paul, and S. Stephen the Protomartyr, and that which passeth all, his Holynes bestowed vpon him a certainer sheete died with our Sauiours blood. The Blessed Bishop after his returne, placed all these rich relicques behinde the high Altar in the Metropolitan Church of Ardmuch. It was the custome in that church euery yeare, to expose these relicques at Easter, and at Whit sōntide, to be scene, and honoured of the people.

Honour
done to
Relikes.

4. It passeth our abilityes to set downe the innumerable signes, which he wrought in his iorney, going and comming from *Rome*; for in all places did he manifest signes of his sanctity. In Englād his natvie soyle, he made some stay, where he built many Monasteryes, and repaired many more destroyed by the Pagans, which he furnished with Monkes, which liued according to the forme of religious discipline & life, that the Saint prescribed them: he also prophetically foretould many aduerte and prosperous euents, that should happen in England. In like manner did he forsee and fortell the sanctity of S. *Dauid*, being as yet in his mothers wombe. After his returne from his tedious & paynefull iourney, bringing with him from beyond the seas thirty Bishops, whome he

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sent to labour in the feild of our Lord, he began in
time conuenient, to celebrate solemne councells
in which he cut off any thing he found to be pre-
iudicall to Christian religion, or contrary to the
churches canons: placed & established such con-
stitutions, as were conformable to the holy Ca-
nons, and made for the aduancement of religion,
piety, and good life; in the meane space he dayly
shined with the splendour of infinite miracles,
whereof this insuing, as it cannot but be deemed
most stupendious, so questionles is to be accoun-
ted most beneficall.

*How S. Patricke freed Ireland from the encombrance
of Diuels, Magitians, and venemous beastes. And
how he fasted 40. dayes without corporall food.*

CHAP. XVIII.

IRELAND since its first inhabitation was pe-
stered with a triple plague, to wit, with great
abundance of venemous beastes, copious store
of Diuellis visibly appearing, and infinit multi-
tudes of Magitians, that the like is not recorded of
any other country or kingdome. The glorious,
and most holy Bishop laboured by intercession of
most fervent prayers, and other exercices of de-
uotion

uotio, to deliuer the Iland of that triple pestiléce, the most excellent Prelate taking the staffe or wand of Iesus into his sacred hand, and eleuating it after a threatening manner, as also by the fauourable assistance of Angels, he gathered together in one place, all the venomous beastes that were in Ireland, after he draue them vp before him to a most high mountaine hanging ouer the sea, cal-
led then *Cruachanailge*, and now *Cruach Padruig*, that is S. Patrickes mountaine, & from thence he cast the downe in that steepe precipice to be swal-
lowed vp by the sea: O singuler signe, O magni-
ficent miracle vnseene, & vnheard of since the be-
ginning of the world, now known & spoken of by
al nations: after directing his face towards the Ile
of *Man*, & blessing it with all the other Isles by
him conuerted to Christ, by help of his prayers
he procured them the same singuler benefit. Of
the Magitians he conuerted, and reclaimed very
many, and such as persisted incorrigible, he roo-
ted them out from the face of the earth. By his
prayers he obtayned of God, that the apparitions,
and illusions should not molest the Christians
from thence forwardes.

Honour
done to
Relikes.

2. To the end that Ireland neuer after should
be molested with venomous beasts, nor yet encō-
bred with

with the accustomed habitatio of Diuels, the most excellent Bishop fasted forty dayes without any corporall food, imitating in that holy fast Moyses, who obserued it in the law of nature, and Elias, who obserued it in the written law, and especial- ly our deare Sauiour, who consecrated in his per- son that mysticall fast. The Saint therfore ascen- ded the high mountaine of *Cruachanailge*, where he disposed fие stones in forme of a Crosse, and in the midst of them he placed himselfe, shewing aswell by the forme, and manner of his sitting, as by the mortification of his abstinence, himselfe to be the true seruant of Christes crosse. The Diuels grieuing much that their power, and dominion in Ireland had beene ouerthrowne and weakned, thronged about the Saint in the shap of most vg- ly, and deformed birdes, labouring with their horrid skrikes, to annoy and hinder the Saint in his holy prayers, but he being preuented by the grace of God, and assisted by his power, ma- king the signe of Christes triumphant banner a- gainst those fowle fiendes, he chased them away farre from him, and with frequent percussion of his cymball, he draue them out of all the coastes of Ireland, so that from that tyme euен to this present day, no venomous beastes were seene in

Ireland,

Ireland, nor yet are the inhabitants since molested with illusory apparitions of Diuells, as they be in other countryes where Saintes cymball being broken with often playing vpon it, was amended by an Angell.

3. By Gods fauour, whose wond it is after a storme to cause a calme, the Diuels being chased and driuen away, a great multitude of Angels illustrated the mountaine with heauily splendour, and recreatid the Saint with their sweetest harmony, the Saint after immolating the hostes of thankesgiuing and prayses to God, for enabling him to performe so long a fast, &c for conferring such admirable fauours to Ireland at his intercession, descended from the mountaine, and played on his cymball, the sound wherof was heard ouer all the kingdome: then elevating his handes, he blessed all Ireland, with the inhabitants thereof, and commended them to Christ; then did he make glad all the Church with his presence, solemnizing with great deuotion, our Saviours triumphant Resurrection.

4. The paschall festiuityes being duely, and devoutly accomplished, the Saint with a great traine of spirituall children in his company, made a circuit about the land, teaching the wayes of

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Lord in all places, &c with his efficacious sermons, strengthening the inhabitants in the faith of Christ. The people being incited by that admirable, and most prodigious signe of casting away the devils, venomous beasts, and Magitians, flocked from all parts to the saint, & submitted themselves & all they had, to his holy will & pleasure, embracing with great devotion his doctrine & precepts. The Saint seeing what disposition our Lord's field was in, to yield not only this year soi but even the hundred fold fruit, caused the land to be deuised, and equally distributed, & being deuised, to be tithed with all the inhabitants of both sexes, & every tenth head; as well in men, women, as cattle and moveables, did he separate for our Lord's part, all the monastic Monks, & all the women he consecrated Nuns, building innumerable monasteries for them, & assigning them the fifties of lands, cattle, & other moveable goods for their sustentation: within a short space there was not a wilderness, nor skarce any corner, or place in all the Iland, but was replenished with perfect Monks, & holy Nuns, so that Ireland by a peculiar name was iustly called all the world ouer: *The Land of Saints.* They liued according to the prescript, & tenour of life, which St. Patrick set the downe; for contempt of the

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world, desire of heavenly things, mortification of
the flesh, abdication of self-wit, abeyant muched the
Monks of Egypt both in merit & number. Many
foraine Regions were by the illustated with dox
Crine, & religion.

How the present, & future state of Ireland, was reuealed to S. Patricke: and of the patronage the Saint
affordeth them, who are devout onto him.

CHAP. XX.

THE B. Saint with great instance of praiers besiged of God to know in what estate Ireland was
in his Maiestyes eyes: God did heare the desire of
his hart; for being in prayer, he saw all Ireland on a
flame of fire, flaming vpwarde euerto heauen; an
Angel telling him, that such was the estate of the
land in the eyes of God for that present: Within
a little while, he saw mountashes as ie were of
fire, ascending to the cloudes; wch shortly af-
ter he saw blightynge torches thraling braken
wardes small lightes, and lastly a few coals raked
in ashes, but yet alid; to whom the Angel ap-
pearing said: Thus by that burning was exprest the
severall estate Ireland should undergoe in the succeding
time: Saint Patricke bathynge his face in tears, of-
ten redoubled that of the Royall Prophet y^{ll}l
boubni

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God reciet for ever? Or will he not add to be better
pleased? Or will he cut off his mercy for ever from ge-
neration to generation? Or will God forget to have
mercy? Or will he in his wrath keep in his mercyes?
The Angell sayd, looke towardes the North, &
thou shalt see the mutation of the right hand of
the highest. The Saint lifted vp his eyes, and saw
a little light arising in *Vlidia*, which striuing for a
a long space with the darknes, chased it away, and
after illuminated all the Country, neuer ceasing
to increase, vntill it brought Ireland to its free
resembling and florishing estate. By the Saints
interpretation, the fiery ardour, designed the pre-
sent devotion, and zeale of Religion and charity,
wherewith the inhabitants were inflamed in the
Saints dayes. The flaming mountains, the Saints
who were conspicuous for miracles, vertuous life
and learning. The diminution of light, the de-
crease of sanctity; and the mist ouerclouding all
the land, the infidelity that should preuale in
the Country.

2. As some of S. Patricke's disciples discou-
sed together of his grifles & vertues, one of them
sayd, he was the holiest man breathing vpon the
face of the earth; to whom S. Secundinus answered.
Truly he had beeue most holy, had he not beeue
induced

induced with lesse fraternall charity then it beho-
ueth him. Which comming to S. Patricke's hea-
ring, he asked Secundinus what moued him to utter
such censure against him. Secundinus answered,
because you accept not of the liuinges, and rich
presents that are offred you, with which you
might maintaine great multitude of holy men.
To whome S. Patricke replyed: Charity makes
me not to accept of such great charity; for if I did
accept of what would be giuen me, I should leauē
not so much as the pasture of two horses for the
Saints who shall liue after vs.

The aforesaid S. Secundinus, being of great
learning and wisedome, signyed to S. Patricke,
that he had a desire to compose a hymne in ho-
nour of a Saint that yet was liuing, and because
it was S. Patricke himselfe he ment, he concealed
the Saint's name; the glorious Bishop answerced,
it is iust and reasonable, that people display the
vertues of Saintes, and that the Church declare
their prayses, which yet is more securely done
after their deaths, when all occasion of sinning is
cut off: but if you will put in execution what you
entende, do it quickly, for death is at the doore,
of all the Bishops that are in Ireland, you are the
first that shal depart this life. Secundinus made the

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hymne, and within a few dayes after he dyed at
Dornachseachluin his episcopall citie, showing by
frequent miracles, that he reigneth with Christ.

4. S. Kennechus, saw a company of Diuels, to go
fetch the soule of a flagitious sinner, who for his
many misdeedes, deserued to be baryed in Hell.
The Saint abiurde them at their returne, to let
him vnderstand the successe of the matter. After
a little respit the Diuels comynge againe, tolde S.
Kennechus, how S. Patricke defended the sinners
soule from thē, in regard that he was accustomed
vpō the Saints day to keepe a great feast in honore
of him, & euery day to sing some chapter of that
hymne: S. Kennechus rejoyced much thereat, and
by telling that miracle, excited many to sing that
Hymne very devoutly in honord of the Saint. An
Abbot S. Patricke's disciple named Colmanus, did
sing the foresayd hymne very often: being de
manded the cause, he answered, that whilste he
sung it, he enjoyed stil the Saines presence before
him, and that his eyes could never be satiated
with the contemplation of his delectable face
wherby it is cleare how faythful a friend this bla
sed Saint is, to all those who stequent his memo
ry, or haue him for their patron a godly soule to
obtaine with him. stil eids singeb lade ande and
eantyd

E. M.

Of

Of the Saints admirable contemplations, reuelations,
mortifications and prayers.

C H A P T E R X X.

¶ Ftentims did the glorious Saint ſee our Sa-
uidur, the heauens open, & our Lord Iesuſ
ſtading in the midſt of the multituds of Angels, &
this ſometimes whē he ſayd maſſe, & other times,
when he devoutly ſung S. Johns reuelatiōs: beſides
the Angel Victor ſo often mentioned in this volūm,
was wont to appeare to him thrice euery week for
to recreate him with his diuine colloquies, & diſ-
courſes: Of ſoules departing this life, our B. Saint
ſaw ful often, ſome to go to endure the paynes of
hel, & others to be ſent to enjoy the ioyes of hea-
uen; one example very remarkable, which the
Saint himſelfe for edification ſake was wont to re-
cite, I will here recount: A great noble man, who
liued in much prosperity, & dyed with no leſſe
glory, was accounted by them that knew his life
& end, moſt happy, & pleaſing vnto God, wheras
a poore indigēt lazār, who liued al his life in great
mifery, & after his death wanting the honour of
burial, became a prey to the foulſ of the ayre, was
eſteemed moſt wicked before God, but the B. Bi-
ſhop ſeeing the blindnes of humane iudgement,
tould

tould them that he saw the rich mans soule to be
buryed in hell, and the poore mans soule to be
carryed vp to heauen, and this which the Saint
saw concerning these two, he was wonte to recite
of many other.

2. The fame of S. Patrickes vertues, excited
a holy man of great merit and vertue named Vi-
nuualaeus, who liued in Britany in France, to leaue
his natiuue soyle and to go for Ireland, there to be-
come S. Patrickes disciple, & scholler. The night
before he was to begin his iourney, he saw in a vi-
sion, a most venerable man attyred in episcopal
robcs, who tould him that himselfe was S. Patrike;
know my dearest *Vinuualaeus* that I am *Patricke* to
whō you repaire, know that the time of my reso-
lutiō is neere at hand, so that before you can come
where I am, I shall depart this life: it is the wil of
God that you forsake not this place; with that the
vision disappeared.

3. The course which the Saint held in his
deuotion, as it was most admirable, so did he con-
tinue it daly without any intermission: euery day
was he wont to say deuoutly the whole Psalter,
with canticles, hymnes and S. Johns reuelation,
besides two hundred other prayers: three hun-
dred times in the day did he prostrate himselfe in
adoration

adoration beforc God, and in singing euery canonicall hower, he was accustomed to blesse himselfe a hundrd times with the signe of the Crosse: moreouer it was his wont euery day, to say masse with great deuotion and reuerence, neither did he omit to preach to the people or to teach his disciples. The night tyme, which he deuided into threec partes, he spent after a most heauenly manner; the former part he imployed in reciting twice fifty Psalmes, and in making two hundred genuflexions: the second part he spent in saying of the third quinquagenary of psalmes, and of other prayers, all which time he stood immersed in colde water: the third part he allotted to his sleep, hauing for his bed a bare stonc, & another stonc in stede of a bolster, giuing himselfe in this manner to his rest, he would girde his loines with a ronghe, and course haire cloath steeped in cold watter, to keepe his body in due subiection, fearing it should stirr vp any dishonest motions against the spirit: in this manner did the blessed Bishop, offer himselfe a holy liuing and gratfull victime vnto God.

Of Saints Patrickes most profound humility, and of his
many miracles.

CHAP. XXI.

THE glorious Bishop, ouer his other attire
wore a white robe, representing by the for-
me and colour of his attire, the candour of his in-
ward powers, nay he would accept of no giifts or
presents, esteeming it happier to giue, then to
receauue; and if sometymes rich men did bestow
any present vpon him, he would without delay
giue it to the poore, easing himselfe of it as of a
heauy burthen. In his countenance, in his aspect,
in his talke, in his gate, euен in the motion of his
members, and deportement of all his body, the
beholders might ſee and learne lessons of edifica-
tion, his ſpeech being tempered with ſweetnes,
and ſeasoned with the ſalt of discretion, he acco-
modated himſelf to al ſexes, people, & occasions,
he was wel ſene in foure languages, the English,
Irish, French and Latin, & attained to good in-
ſight in the Greeke, he wrote a volume called S.
Patrickes canons, which is furnished with excel-
lent doctrine for all ſorts of people.

2. When any diſſiculte or obscure queſti-
ons

ons were put vnto him, he was wont of his profound humility, first to answere: I know not, God knowes. He was indaed with the gift of prophecy, & whatsoeuer he foretould, fell out without any ambiguity: He did prophecie of the Saints of Ireland, and especially of all the Saints of Munster & Connact, that were to be borne within the compasse of one hundred yeares, so clearly, that he fortould their names, liues and places of their habitation. In giuing his benediction, he extended his right hand, and in bestowing his malediction, he stretched out his left hand: whō soeuer he blessed, Gods blessing did light vpon him, and whome soeuer he cursed, Gods curse came vpon him.

And though in all vertues he did match, or rather surpasste other Saints, yet in humility he did farre surpasste himselfe, hence it came, that in his missive letters he styled himselfe: *The greatest sinner in the world, the least and most despiceable among them*; and setting little by the signes he wrought, he deemed himselfe vnworthy to be compared to any perfect man. He exercised himselfe in the manuall workes as S. Paul did of tilling the ground, and fishing, but especially in building of Churches, three hundred and fifty

100 *The life of the glorious Bishop S. Patricke.*
Bishops did he consecrate with his owne handes,
fie hundred did he inuest with the holy function
of Priesthood, the number of them, that were or-
dayned in inferiour orders, as also of Monkes, &
Nunnes, is so numberlesse, that God alone doth
know them.

4. The Blessed Bishop liuing and leading
a life of this tenour, shined with so many,
and so great miracles, that in them he was not
inferiour to any of the Saints that went before
him. It was in a manner a dayly exercise with
him to cleanse leapers, cripels, deafe, dumbe, to
cure palseies, lethurgies, lunatickes, epilephies,
to erect cripls, to restore sight to the blind, speach
to the dumbe, to the deafe hearing, & in a word
to heale all diseases: he merited to be the magni-
ficent reuiver of three and thirty dead persons,
threescore and six treatises were written of his
giftes, vertues and miracles, a great part of them
perished by fire vnder the Pagan Princes *Iur-*
mundus & Turgesius. Foure volumes are yet extant
written by foure of his disciples *S. Benignus, S.*
Mell, S. Lumanus, S. Patricke the yonger, who lyes
buried in *Glastenbury* monastry in England: *S.*
Euinus compiled his actes and miracles partly in
Irish, and partly in Latin, out of which holy
authors

The life of the glorious Bishop S. Patricke. 101
authors, we haue extracted what we thought
good, and digested it into this volume.

¶. The most glorious bishop, being loaden
with yeares, and abounding with merits, knew by
diuine reuelation, that the dissolution of his
earthly tabernacle was neere at hand, which mo-
ued him to goe towardes the city of Armuch,
thinking to inrich that his Metropolita Church
with the pretious depositum of his sacred body,
but the Angell *Victor* appearing to him, tould
him that it was the diuine pleasure, he should ex-
pect the generall resurrection in the Cittie of
Downe in *Vlidia*. The Saint embracing with great
resignation the disposition of the diuine prou-
idence, returned backe againe to *Vlidia*.

¶. Within a few dayes after, as the most
holy Prelate S. Patricke preached of the glory of
heauen to a great multitude of religious and ec-
clesiasticall men, there descended from thence,
an immense splendour that illustrated a place in
the east part of the Church-yeard, the pearle of
Ireland S. *Brigit* being present. The Saint com-
manded her to declare the mystery of that diuine
light, she tould in the hearing of all the assem-
bly, how that celestial light, sanctifyed and desi-
gned the place, where a Saint most glorious, &

102 The life of the glorious Bishop S. Patricke.
most deare vnto God shold be shortly interred; then rousing S. Ephembria in her care, she could it was the patron & Apostle of Ireland, S. Patrik, adding further, that she would account her selfe happy, if his sacred body might be wraped in a winding sheet which she had spunne, and weaved with her owne handes; & had prepared for that purpose.

7. The Blessed Saint knowing by diuine inspiration the holy Virgin's desire, commanded her to go, and bring that sheet, wherein for the most tender loue he carryed to the most blessed virgin, he would haue his sacred body wrapt: himselfe went to the Monastery of *Sauall*, where sickning he expected the end of this life, or rather the beginning of the other life that hath no end: the B. Virgin Brigit was so ouerwoaried with the length and difficulty of the iourney, that she could not come so soone as she purposed. The Blessed Bishop knowing in what distresse the holy virgin was in, he sent his coach-man to meet her, & the sacred virgins that came in her company, so the virgins comming to *Sauall* where the Saint laye sicke, she presented him with the sheet, which he receaued very gratefully, then kissing his feet & handes, she and her virgins receaued his benediction.

Of

Of S. Patrickes death, of the Angelicall obsequies exhibited to him, and of his entertainment at Doyne.

CHAP. XXII.

THE Blessed Saint being brought very low by his infirmity, as the Angell had admonished, receaneed the holy Sacraments at the hādes of his disciple S. Tassach Bishop; & cleuating his eyes, he saw Iesus standing in the midst of a multitude of Angels; then blessing his disciples, and rendring thankes to God, he passed out of this life, his blessed soule was receaued into the joyes of his Lord by the all-immaculate Virgin the Mother of God, and sacred quires of virgins, with the Patriarkes, Apostles, Martyrs, Confessours, and Angels, no manuaile that he was honored of all Saints, sith there shined in him, the vertue of all Saints; an Angell he was, not by nature but by office, since his lips did keep science and the law of life: a Prophet, since few of the Prophets were indued with the foresight of future thinges so copioufly as he was: an Apostle he was, since Ireland, and the neighbour Islands, are signes of his Apostleship: a Martyr he was, in regard of the many conflicts he had against Kings and Magitiāns,

104 *The life of the glorious Bishop S. Patricke.*
Magitians, Idolaters, and Diuels. A confessour
he was, since that he never ceased from the pre-
ching, and confessing the name of Christ. A
virgin he was, for as much as he kept the integri-
of fayth, in body & soule. The glorious Saint de-
ceased at the age of a hundred and twenty three
yeares: he was fixteene yeares old, when he was
carryed away by the Pirates: six yeares did he ser-
ue in captivity: eightene yeares did he liue with
S. German in France: he was fiftie and fifty when
he came into Ireland to preach the Ghospell:
fiftie and thirty yeares did he imploy in the con-
uersion of Ireland, and the adioyning Iles: after-
wardes for three and thirty yeares, he gaue him-
selfe to the sweet rest of contemplation, eyther at
Ardmuch, or at ~~Small~~ monastery, during which
tyme he never came abroad, vnles it were for
great affaires, or keeping a Councel once a yeare
for the redresse of abuses.

2. After his departure his sacred body was
wrapt vp in the sheet, which the blessed virgin
S. Bridgit had prepared, and a great multitude of
clergy men and seculers, came to bemonie the
death of their common father, and Apostle, and
to solemnize his funerals. The night following a
brightsome quier of Angels that kept watch at
his

The life of the glorious Bishop S. Patricke. 103
his body with their sweet harmony, cast all the
multitude into an extaticall sleepe, vntill their
departure, the next morning the Angels left so
fragrant an odour behind them, that it continued
for the space of twelue daies, whilste the holy body
was vnburied, during which time in all that re-
gion, they injoyed the brightness of the day light,
without the interposition of any night. By occa-
sion of this stupendious miracle, the Archmachi-
ans, and Vlidians fell into great debate and con-
tention, for the possession of that sacred treasure,
and as they were vpon the poynt of entring into
a fierce and bloody conflict, they heard a voyce
from heauen, which seemed to be S. Patricks, co-
maunding them to surcease from the effusion of
blood, the sea moreouer passing its wōted boun-
des swole vp so high, that it impeached their mu-
tuall fight, and slaughter for the present.

3. The Vlidians put the blessed Saints bo-
dy vpon a new wayne drawen by two kine, and
so carried it away, with great ioye and singing of
psalmes, hymnes, and spiritual canticles, wherat
the Ardmuchians fury was so inkindled, that
they intended by force of armes to detayne the
holy body of their patron, and primat: but Al-
mighty God to stint that bloody strife, substitu-
ted

O.

ted

106 *The life of the gloriouſ Bishop S. Patricke.*
ted beſore the Ardmuchians eyes a phantasticall
wayne which reſembled ſo fully the former, that
they being perſwaded it was the ſame that carried
the rich treaſure of the Saintes ſacred body, fol-
lowed it ſo farre as the riuer *Cauline*, in the conſi-
nes of the province of Ardmuch, where that ima-
ginary wayne diſappeared out of their ſight: in
the meane time the Vlidians entred the eity of
Downe, and after great ſolemnity of maſſes, they
interred the holy body in the place aforesaid. S.
Patricke departed this life in the yeare of our re-
demption 493. *Felix* being Pope, *Anastasius* being
Emperour, *Aurelius Ambrosius* being Gouernour
of England, and *Forchernus* reigning in Ireland,
and Ieſus Christ being ſole monarch of all the
world, to whome all honour glory and prayſe for
all eternity. Amen.

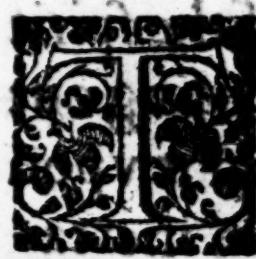
Heere ends S. Patrickeſ life.


**THE LIFE
OF THE HOLY VIRGIN
SAINT BRIGIT
PATRONESSE OF
IRELAND.**

Abridged out of what Cogitosus her owne
nephew, and Iohannes Capgravis
haue written more largely of her famous
Actes, and Miracles.

Of S. Brigits Country, Parents, Birth, and many
virtues; and especially of her charity to the poore.

CHAP. I.

 **H** E glorious virgin S. Brigit, who descended of the ancient, and honorable family of Etech in the kingdom of Ireland, was borne at Fochart, a village a mile distant from Dundalke in the country of Louth. Her Father was a noble man of Leinster, named Dubtacus, who falling in loue with a hand-mayd of his named Brocsca, a woman indued

with singuler beauty, and admirable comlines, he
got her with child of this sacred virgin, which
when his owne wife perceiued, being in great
trouble therat, and taking the matter very grec-
uily, she said ynto him; cast out this handmayd,
fearing her posterity surpassee mine. *Dubracus cō-*
*strayned through his wifes importunit*y, made
sale of her to a certaine Magitian, in whose house
falling in trauaile, she was safe deliuered of the
holy child; such as were present at her birth,
saw the cloath, wherewith her tender head was
couered, to burne with a flame of fire, whetcu-
pon hastning to quench it, they found no fire
at all.

2. So much did the holy virgin loath to feed
of the Magitians meats, that she was constrainyd
euery day to cast vp what shq cete. The Magitian
considering attentiuely the cause therof, said: I
am vncleane, & this holy virgin (ful of the spirit
of God) cannot taste of my meate; choosing out
therfore a white merch cow, he bestowed it vpon
her to live by her milke. The holy virgin incre-
ased in vertue, no lesse then in yeares; for she ex-
celled in all kind of holy conuersation and sancti-
ty of life, and became very conspicuous for her
modestie, chastity and temperance, but aboue al-

day

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her

The life of the glorious virgin S. Brigit. crom
her charity to the poore is most remarkable.

3. The sacred virgin being deputed by the Magitian to keepe his cowes, gaue all the butter, and milke she could gather to releue the present wantes, and necessities of the poore. When the Magitian saw but a small quantity of butter in a great vescel, wherin the butter was to be kept, he chafed extreamely. The Saint seeing what passion he was in, offred her pure prayers vp to God, and so by diuine verue, filled the vessell with butter cuen vp to the topp: wherat the Magitian was so much astonished and moued, that he beleuued in Christ, setting both her, and her mother at liberty.

4. In regard she gaue to the poore, all whatsoeuer she could lay handes vpon, and among oþer things, her Fathers sword, he purposed to sel her; for which end bringing her where the King was, he requested him that he would be pleased to buy his daughter. To whome the Kinge spoke in this manner; what made you to giue away your fathers sword, to the poore man? To whome she answeread, I haue giuen it to Christ, & Sir if my God did aske your maesty, and my father too of me, I would bestow you both, and whatsoeuer els you haue vpõ him, if it lay in my power. The

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the King turning to her father sayd to him; this
your daughter is of too great worth to be bought
by me, and of farre greater to be sold by you; so
giving her another sword to gloue her father, he
dismissed her.

Of S. Brigit's singuler chastity, and of some miracles
wrought in approbation thereof, as also of other
stupendious signes.

C H A P T E R . L I .
WHEN this sacred spouse of Christ saw
herselfe pressed, and importuned by
her freindes to marry, she prayed to God, that he
would be pleased to disfigure her body with
some deformity, to the end that men shold cease
from making further loue vnto her; and without
delay her eye burst, and melted in her head; then
taking three other maydes in her company, she
repayred to a holy Bishop, called Michella, S.
Patrickes disciple, to be vayled at his handes; the
holy Bishop saw a piller of fire appeare ouer her
head, and contemplating moreover her earnest
and ardent loue of virginall integrity, he gave
her the holy vayle of chastity; at which time as
she fell prostrate before the venerable Prelate to
offer

offer her selfe a holy, cleane and impolluted host to her heauenly spouse, she touched the alter poste, which incontinently budded forth a fresh with leaues, and so continueth greene and florishing to this day: Being vayled with the sacred cognizance of chastity, her bursten eye was restored againe to perfect health.

2. Against Easter the sacred virgin made bere of one onely measure or pecke of malt, sending part therof to eighteen Churches that were roud about, and besides during all the octaue, that small quantity sufficed abundantly, and serued to satisfy all those who would, and were desirous to taste therof. At the same time a Leaper came to the holy virgin, requesting her to help him to a cow, but she hauing none said to him; Wil you that we pray God to deliuer you from your sicknes? who answeared, that he preferred his cure before all other guiftes; whereupon she hauing blessed water, sprinkled the leaper therwith, and immediatly he became cleane: in like maner two sicke virgins taking water, which the holy Virgin had blessed, recouered their perfect health.

3. Two blind men being Brittons, or English men by birth, with a leaper who was their guide, came to her Church doore, and besought the

112 The life of the glorious virgin S. Brigit.
the sacred Virgin to help them to their bodily
health; She intreated them to haue patience a lit-
tle, and to enter into the lodging to refresh the-
selues, and that she would in the meane time pray
to God in their behalfe; which delay they tooke
so impatiently, that with great indignation they
replied; you heale the diseased of your owne nati-
on, but as for vs being strangers, you neglect to
cure vs for Christ's sake. The holy virgin recea-
ving this reproach, went forth vnto them, and ca-
sting holy water vpon them, she cleansed the
leaper, and restored the blynd men to their
sight.

4. A certaine woman, brought some apples
to the Saint, at which time there came some lea-
pers to begge alms of her: the said Saint deale
these apples amongst them. The woman hea-
ring it, couayed her aples away saying: I brought
those apples for your selfe, and your virgins, &
not to be giuen to leapers: wherat the Saint be-
ing not a little offended, she answerced; You
haue done very ill in hindering vs to giue almes,
therfore your trees will neuer more produce any
fruit. The woman going forth into her orchard,
which she left full of apples, found none at all,
and so it remayned fruitles alwayes after.

Of S. Brigits great austerity, and of many admirable
miracles wrought by her.

C H A P. III.

ONE night the season being frosty and cold, whē al had taken themselues to their rest; and were fast a sleepe, the holy virgin went to a deepe poole, wherin she stood all night long weeeping and praying, firmly purposing with herself to obserue the same custome euery night: but our deare Sauiour out of the abundance of his infinit mercy, would not haue her to continue it any longer, for the next night following, she found the poole dry without any water, and comming to see it the next morning, she saw it as full as it was before: the same hapned to her the second night, which was a sufficient reason that she forbore that austere excercise of mortification.

2. Vpon a time that some venerable Bishops came to seeke lodging at her house, she being vnprouided of all prouision, the diuine munificence releiued her wantes by miracle: for thrice in one day did she milke one cow that she had, which yeilded so much milke, as the three best cowes would. Another tyme a Dog did fawne v-

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pon

pon her for meate, the holy virgin, with whom mercy grew euen from her infancy, hauing nothing but flesh, that was boyling for some guests that were to come, drew it out of the pot, and gaue the doge a peece therof. When the flesh was laid vpon the table, it appeared, so intire, as if nothing had bine cut off, which excited the beholders to great admiration of the miracle, & veneration of the Saint.

3. The blessed virgin laboured very earnestly, to reclaime nine men from fulfilling their nefarious vow made of killing a man in the Kalendas of July, yet for nothing that she could, either say, or doe, would they relent from their wicked designe: Betaking her selfe therefore to prayer for the desperate wretches, loe there appeared before their eyes a figure, resembling to the full, the man whome they intended to kill, whom they incontinently assayled with their swordes and launces, & after, as it were insulting by way of triumphe ouer their slaine ennemy, came backe immediatly to the Saint with their wepons all imbrued in blood, where learning the truth of the matter, they did penance for their cruell intent.

4. Vpon a time that a certaine farmer came with

The life of the glorious virgin S. Bridgit. 113
with all his family to celebrat some solemne feast
with S. Bridgit, he being there, his Cowes were
stolne away by theues, who in their way came to
a riuer, which they found so swolne vp with wa-
ter, that they could not passe ouer, tying there-
fore their garments & armes, to the cowes hor-
nes, they made them enter into the water, but
they returning backe with great violence, came
and ranne directly to S. Bridgits aboade, and the
men being starke naked, followed them, doing
afterwardes pannance for thier heinous fact, in
the Saints monastery.

5. The holy virgin being once benighted in
a spatiouse field in *Meath*, declined to a certaine
poore womans howse, with whome she lodged
all night, and albeit the woman roceuied, her
with great ioye, rendering God many thankes
for the happy and safe arriuall of the most holy
virgin, yet her pouerty was such, that she wanted
wherwithall to entertaine so worthy a guest, but
neuertheles of reuerence to the Saint, she broke
downe a frame she vsed to weave in, and
boyled therewith the calfe of one onely cow
which she had. Supper being ended, and after
resting her selfe all night, the next morning, to
the end the charitable woman shold not sustaine
any

116 The life of the glorious virgin S. Brigit.
any dommage or detriment, by the entertaynement, or refection of the Saint, she found another calfe like to her owne with her cow, and found likewise a weauing frame, in forme and greatnes iust alike to herown that she had burnt.

Qf the great power S. Brigit had ouer Diuels, & how much they feared her.

C H A P. IIII.

WHEN a certaine person, tormented with a malignant spirit, knew that he was to be led to S. Brigit, he fell downe to the ground, saying: You shall not carry me thither. Do you know sayd they where she liues? yes sayd he, and I will not go by any meanes. And when they could not remoue him from the place, they sent for the Saint, intreating her to come thither; when the Diuell saw the sacred virgin comming a farr off, being terrifyed, he departed from the man out of their sight.

2. Another obseßed person, who by reason of strange fits of fury and rage, wherewith he was vexed, bred great annoy & trouble to many, was brought to the Saint, to whome she sayd; Preach to me the word of our Sauiour Iesuſ Christ

Christ, he answered, O most holy Virgin *Brigit*, I am compelled against my wil to obey your cōmaundement, saying: Loue God then, and all men will loue thee: honour God, and all men will honour thee: feare God, and all men will feare thee, this being said, the diuell fled away with a loud cry.

3. As Saint *Brigit* sat at the table with a certaine virgin whom she had invited, she saw a Diuell sitting hard by her, the other virgin said: I would fayne see him, if it were possible. It is not impossible quoth *S. Bridgit*, but first signe your eyes, that they may be able to sustaine his sight, and contemplate his face: hauing signed her eyes, she saw the ennemy in a most vgly, and blacke shape, with a terrible great head, exhaling forth at his nostrils smoke, and flames of fire. Speake to vs Diuell, said *S. Bridgit*. To whome he answeared, O most holy virgin, I cannot speak to you, neither yet can I contemne your commaundements, since you contemne not Godes holy ordonances, and are so affable to his poore, and little ones. Wherfore camest thou hither? sayd the Blessed Virgin. I remaine with this virgin, sayd he, and in regard of her slugishnes, I haue gotten a place in her. Behould then sayd

118 *The life of the glorious virgin S. Brigit*!
the holie virgin (turning to the other virgin)
whome you haue intaryned these many yea-
res? And from that day forwardes, the virgin
was deliuered from the Diuell.

4. There assembled together a great multi-
tude of men with oxen and engines to draw a-
way a great tree, which was cut downe that was
to be vsed in some building, but all in vaine, for
neither the multitude of men, the strength of
the oxen, nor yet the variety of engines, could
preuaile any thing towardes the remouing ther-
of. The men were almost ready to depart, thin-
king it impossible to stir it out of its place; at
last by the help and force of Saint Bridgits pray-
ers, together with her pregnant faith like to a
mustard seede, by which faith as our Saviour
sayth, Mountaines are transferred, they carried a-
way that tree without the assistance of any hu-
mane help, and found no difficulty in bringing
it to the place, whither the Saint appointed them
to carry it.

Of the obedience that unreasonable creatures exhibited
to Saint Bridgit.

CHAP. V.

ONE day as the Saint saw Duckes, sometimes swimming in the waters, and other tymes flying in the ayre, she commanded them to come to her; They as if they had beene trayned vp vnder humaine discipline, flew in great haste with prompt obedience to the Saint. The blessed virgin touched them gently, and imbraced them sweetly, which doing for a pritty space, permitted them after to fly away. Another tyme a great wile bore being pursued very eagerly, came in great hast to S. Bridgits heard of swine; she beholding the boare among her swine, gaue him her blessing, and he renayned familiar) & without any feare euer after with her heard. By this and the other precedent, example it is cleare and euident, that the fowles of the ayre, and beastes of the earthe, were subiect to her commaund, and obeyed her will and pleasure, as we may further gather from these ensuing accidents.

2. A simple country man comming to the Kinges court, saw there a Fox, who being taught for that purpose, made the King great recreatiōn with his many sleightes, and trickes, and thinking it was not tame or familiar, he killed it in presence of all the multitu de, for which being reprehended, & cast into fetters, he was brought fast bound to the King, who commaunded that he should be put to death, vyles he procured him another Foxe like vnto the former in all conditōns, and subtil feates, and that his wife & chil dren should be made slaues. S. Brigit hearing thereof, prayed very earnestly to God for the release of the poore man: by and by another Fox entring into her coach, sat quietly, and familiarly by her side, whome when she had presented to the King, and that he saw it to play trickes, and pranks, and in all thinges to be conformable to the other Fox, his wrath appeased therewith, he set the poore man at liberty, S. Bridgit returning to her monastery, and the Fox remayning as yet amongst the presse of people, fled backe againe into his denne: all those who saw what had pas sed, wondered much at the miracle, and honou red noe lesse the Saint by whose meanes it was wrought.

A. A.

3. As

3. As the sacred Virgin sat with her virgins in her coach, she saw a man, with his wife, family, and oxen, toyed very much with carrying heavy, and cumbersome burthens, euen in the extreme heat of the sunne, and taking compassion of them, she gaue them her owne coach-horses to helpe, and ease them of their insupportable paynes. In the meane tyme she sat downe by the way side, and spoke to some of her virgins, bidding them to digge vnder the adioyning earth, to the end that water might spring forth, wherewith such as were drye might quench their thirst. Vpon the digging vp of the ground, theree gushed out a cleare, and faire riuier. Within a little time after, there came a certaine Captaine to the place, who hearing of what S. Bridgit had done with the horses, he bestowed vpon her wilde, and madd horses, which became without delay so tame and gentle, as if they had beene alwayes wont to draw a coach. There came leapers sometymes to Saint Bridgit, who begged her coach of her, which she gaue them without delay, & her horses likewise.

4. A certaine Queene came to visit S. Bridgit, bringing with her many rich presents, and amongst the rest a very fayre siluer chayne, which

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her

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her maydes tooke away , hiding it, the Saint be-
stowing the rest vpon the poore . Not long after
when a poore man cried to the Saint for almes ,
hauing nothing, she tooke the chaine , and gaue
it him . The maydes seeing it, sayd, you are the
cause that we loose all that God sendes vs, for
you giue all to the poore , leauing vs poore and
needy . To whome she answeaed , seeke the chai-
ne in the place , where I am wont to pray in the
Churche , and peraduenture you shall find it
there : they finding the chayne , showed it to
many, and kept it euer after , as an euident te-
stimony of her sanctimony, and vertue .

*How S. Bridgit protected , and assisted such as inno-
cated her in their distresse and dangers .*

CHAP. VI.

SAIN T Bridgit came one time, being intrea-
ted therunto by her father, to the King, say-
ing, Let me haue your sword for my Father , and
release me one of your slaues . To whome the
King answeared, what will you giue me for these
two great petitions . She replied, if you will , the
life euerlasting , and that your seede thall reigne
for

for cuer after you. The King answeared againe; I couet not a life, which I doe not see, neither am I sollicitous in behalfe of my children, that shall liue after me: two other thinges I desire, and couet, the first is, that I may enioy this life, which I loue; and the second is, that in all places and conflictes, I get the vpper hand ouer mine ennemis. These two thinges, said the Blessed virgin, shalbe graunted you. Not long after, with a few in his company, he went to fight with a great multitude, and inuocating S. Bridgits helpe and assistance, he saw her goe before him, and a piller of fire to burne all vp even to the skies, soe the King hauing defeated his ennemis, he returned homewardes, magnifying the glory, and name of the most sacred virgin.

2. A virgin that suffered shipwracke by inuocating S. Bridgitts helpe, walked drie foote, vpon the liquid waues, escaping by that meanes the daunger of death. Some of Saint Bridgitts maydes hauing receiued from a certaine rich man, many measures of meale, could not passe ouer a water that was in the way, being therfore destitute of all humane helpe, and assistance, they inuocated the powerfull suffrages of their

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their most holy mistris , and they were suddainly transported to the further side . A man that prohibited S . Bridgits coach to passe through his feildes, and stroake at her horses , fell downe to the ground , and yeilded vp his ghost suddainly .

3. A gentleman who was in the country, loued dishonestly a certaine woman , & contriuing with himself how to compasse his filthy delights, he gaue her in custody a rich siluer pynne, which he stole away priuily at vnawares from her , and cast it into the sea, thinking that when she could not restore it, she should become his slauue, and so should glut his wanton desires : all which wicked plot he put in practise, neither could he be contented otherwise , then either by getting againe the siluer pin, or by her bondage . The chaste woman being driuen to this pinche, fled to S. Bridgit, as to a cittie of refuge; As the holy virgin was musing with her selfe what to doe in this matter, behold one brought home fish taken out of the neighbour riuier, & they vnbowelling the fishes, the siluer pin was found in one of their bellies, so bringing the pin with her, she went to the assembly, where the matter was to be determined, where she did show the pin, and it being knowne by many that saw it, to be the selfe same he cast in

The life of the glorious virgin S. Bridgit. 125
to the sea, she freed the vertuous womā from her
cruell tyrants handes, who afterwardes acknow-
ledging his fault, and guiltines, submitted him-
selfe to S. Bridgits pleasure, who hauing wrought
this great miracle, returned backe againe to her
monastery.

4. It fell out that the King called together an
assembly of his subiectes, to make a broade and
fayre high waye in a deep and impassible marsh,
through which a great riuier ranne. The people
meeting by their family, and kindreds, they di-
uided the worke, allotting to euery family his
own share of that laborious taske, that part wher
the riuier ran was most difficult, and fell to one of
the families, who being potent & strong forced
S. Bridgits kinsefolkes being weaker, to change
with them. They in this their distresse, falling
prostrate before the Saint, bemoned their wrong
to her: To whome she answeread, Departe in
peace, it is the will of God, that the riuier passe
from that place, where you are put to such hea-
vy workes, to the other which they haue made
choice of. The next morning, when the mul-
titude rose to begin the work, the riuier was found
to haue left its ancient channel, where S. Bridgits
family was constrainyd to worke, & to be trans-

125 The life of the glorious virgin S. Brigit. ferred into the part of the potent, and proude men, who so vniustly oppressed the weaker company: in proofe whereof, the auncient channell where the riuier tooke its course in former tymes, apperes drye without any waters to this very day.

Of many miraculous cures, wrought by the merits, and intercession of the Saint.

CHAP. VII.

THE sacred virgin hauing deliuered many leapers, cripplles, & obsestted persons, from their infirmities, there came two leapers with teares in their eyes, beging the cure of their disease. Then the Saint praying, and blessing water, she commanded them to washe one another in that water. One being washed by his companion, became cleane: to whome the Saint said, wash now your fellow; who seeing himself cleane, and boasting of his health, wold not touch the others viles; which pride of his God did chastice, for immediatly after he said. I seele sparkles of fire vpon my shoulders, and instantly all his body (his companion being cleansed) was couered ouer with leprosy.

2. A certaine woman comming of deuotion, to visit S. Bridgit, brought her daughter with her, who was dumbe. S. Bridgit seeing the yong mayden, said vnto her. Are you content to be a virgin? (but not knowing that she was dumbe) The maid answeared incontinently, I will willingly do, what you will commaund me, & so dedicating her virginity to God, she to her dying day remayned most eloquent. A blind virgin named *Daria*, spoake to S. Bridgit saying. Blesse mine eyes, to the end that I may see the world according vnto my desire: her eyes being opened without delay, she sayd, shut mine eyes againe, for the more that one is absent from the world, so much the nearer, is that party to God; then S. Bridgit shut her eies as she requested.

3. One of Saint Bridgits, virgins burnt in the concupiscence of a certaine man, to whome she promised to steale forth in the night: after Saint Bridgit betooke her to her rest, the virgin rose according to her promise; being inflamed with the fire of sesuality, & likewise vexed with the torment of conscience, she knew not what to do, but fearing God, and S. Bridgit, prayd her earnestly, that she would vouchsafe to helpe and assist her being indistresse. At last she resolved with her selfe

selfe to make a fire , putting her selfe therinto, so by that meanes, with fire she quenched fire, and with payne, ouercame payne ; which S. Bridgit knewe by diuine reuelation, yet neuertheles kept it secret, to see the cuent and issue of the virgins combat . The next morning the virgin acknowledgd her sin to Saint Bridgit, who sayd to her: because in fighting couragiouſly this night, thou hast burnt thy ſelte, the fire of forincation ſhall neuer annoye thee in this life, nor the fire of hel burne thee in the next ; then the holy virgin did heale her feete , ſo that no marke of the burning did appere in them.

4. Neither ought we to omit that great mi-
racle, which this blessed Saint wrought in imita-
tion of our Sauiour, by opening the eyes of a man
who was blind frō his natiuity. A certaine Queen
that had no children , by the holy Virgins inter-
cession obtayned issue. And as Almighty God
for her ſake and merits, did help others in their
necessityes , ſo did he not fayle to affiſt her ſelfe
in her wanteſ : for vpon a certaine time the holy
virgin being in great necessity , besought God to
help her to ſome honny, and what ſhe ſought for,
ſhe found it in great plenty, vpon the pauement
of her houſe . *Item 30. fol. 1A. alioquin gaudi-
eſſo*

How

How the holy Virgin for the relief of the poore, wrought
many admirable signes.

CHAP. VIII.

Saint Bridgit said to a certaine virgin who begged almes of her; I heare that there are many afflicted with sicknes in your country, take therfore my girdle, and with it, steaped in water, you shal in the name of our Sauiour Iesus Christ deliuer them of their infirmityes, and they will giue you both meate & cloathes: who taking the girdle, as the Saint commaunded, she cured diseases, getting therby great gaynes, and becomming very rich, she her selfe afterwardes, dealt great almes to the needy. Another time she converted water into good bere to giue to leapers, who called to her for it. In like manner did she for the comfort of a needy person, conuert a stome into salt. She likewise deuided one garment betwene two poore men, and by diuine vertue, each part became an entire garment.

2. Among the many stupendious miracles she wrought, this is not to be accouted the least, nor the least to be admired. To three leapers who besought her to bestow some charity of them,

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she gaue a siluer vessell; and fearing it should
be an occasion of debate, or discord amongst
them, if they deuided it themselves, she spoke to
the gold-smith to deuide it equally amongst the.
But he making his excuse, that he could not de-
uide it into three equal partes; the most holy vir-
gin her selfe tooke it into her hand, and stroke it
against a stone; and soe deuided it iust into three
equall parcells: in so much that afterwardes be-
ing put in scales to be weighed, neither part did
ouerweigh the other; not so much as one drāme,
so equall were the deuisions, and so the leapers
departed away ioyfull with their shares, & with-
out cause either of enuy, or any iniury.

3. According to the example of holy Job,
she neuer permitted the poore to departe from
her with empty handes, for she gaue them very
prettious, and rich garmentes, which a holy Bi-
shop named *Conleath*, vsed to weare in saying the
diuine mysteries of the Masse, vpon the higher
feastes of our Lord, and the Apostles. Now when
the time came, that the venerable Prelate should
according to his wonted manner, vse the afore-
said episcopall robes, the holy virgin, who had
giuen them to Christ in his needy members, ren-
ceaued other such robes fully resembling the for-
mer

mer, as well in the weauing, or texture, as in colour, which were brought her in a waggon of two horses, euen at the same houre that she liberally gaue the others to the poore.

4. So large and liberall was her charity to the poore, that none euer had a repulse at her handes, as it is cleare and evident by this ensuing narration. For one time being abroad in the feildes feeding of her flocke, one who was well acquainted with the tendernes of her hart, and largenes of her hand, came to her seauen times in one day begging of almes, and euery time she gaue him a weathers; and when euening appoynting she droue home the sheep, yet being tould ouer twice or thrice, the flocke was found entire, and complete, not one being missing to the great wonder of those who knew what chaynced. It is also recorded of her, that after prayer made for that intent, she got miraculously a summe of money, with which she ransomed a gailey person, whome the King appointed to be put to death.
 *gaemis fta dñeis idw. nsm Benitois bns obliy
 ysmi gntibnor yldm. R. 2. d. II. n. d. : o. q. o. d. H. o.
 o. d. Benitois n. o. o. God o. e. l. y. s. q. b. a. s. 2. o. l. n. d. i.
 . y. l. o. t. r. d. r. o. c. o. n. n. q. o. o. s. a. m. o. w. b. o. w. l.
 . w. l. b. o. m. a. n. m. o. n. l. i. n. c. o. o. s. a. w. o. r. t. l. . s.
 a. n. n. i. n. g.*

How the holy virgin, declared the innocency of Bishop Broon Saint Patrickes disciple, by making a yong suckling to speake, and of other no lesse remarkable miracles.

C H A P. I X.

A Certayne malitious woman, without regard of conscience or feare of God, slandered molt wickedly a venerable Bishop of Saint Patrickes disciples named *Broon*, by fathering vpon him a child, which she had gotten by another. The Bishop standing vpō denial of the fact S. Bridgit calling the woman sayd, Who is the father of your child? She answered, Bishop *Broon*; With that S. Bridgit signed the womans mouth with the figure of Christs banner, and instantly her head swelled vp with a great tumour; after she blessed the young infants tongue, saying to him, Who is your Father? The child made answere, Bishop *Broon* is not my Father, but that vilde and deformed man, who sitteth last among the people: then all the assembly rendring many thankes, and prayses to God, constrained the lewed woman to do pennance for her folly.

2. There was a certayne man named *Lin-*
guidinus

The life of the glorious virgin S. Bridgit. 133
guidinus, who was indued with such admirable strength, and surpassing vigour of body, that he himselfe alone could do so much worke as twelue men, and who moreouer was so great a deuourer of meate, as to eate at once so much, as might well serue twelue men, for as in working he did counteruaile twelue men ; so likewise in eating did he match that number. This man came to S. Bridgit, beseeching her to obtaine of God, that he would vouchsafe to temper, and bridle the immoderate appetite of his deuouring, and rauenous stomach, without diminishing or mayning the strength of his body. The holy Virgin gaue him her blessing, and offered vp her prayers to God in behalfe of his iust petition, which he obtained by her merits, and intercession, for neuer after did he take more, then was able to satisfy one man, being neuertheles able to performe so much worke as he was before, when he did eate most of all.

3. The sacred virgin sent for many worke-men, and reapers to cut downe her corne, & having agreed with them for their pay, and appointed a day when they should come to performe their worke, it hapned that the day appointed, proued very rayny, in so much that the cloudes

134 The life of the glorious virgin S. Bridgit. powred forth showers in great abundance ouer all the prouince, excepting on S. Bridgits feilds, which were not wet at all, the rayne falling thicke vpon cuery side, so that where all the workmen in the country were constrainyd to giue ouer their worke, by reason of the wet, & moysty season, S.Bridgits workemen continued from morning without intermission or impediment, cutting downe of her corne, not without the admiration of all who saw, and heard of that vnu-suall miracle.

4. Another miracle no lesse stupendious, wherin the Reader may contéplate the purity of her hart, the perfctiō of her soule, the eminency of her merits, and the prerogatiue of her vertues we are to recount, which was this. At what time this sacred virgin fed her flocke in a wide & open playne, farre from any shelter, shoures of rayne fell downe so thicke, that she was wet to the skin, who comming home with her cloathes all full of water, she saw a Sunne beame pearcing in thorough a chinke, that illuminated the roome, and taking it for a pearch (the quickenes of her eyes being hindered, or somewhat blunted) she cast thereon her wet mantle, or vpper garmente, whercupon it hung being supported by it, as well

as by a beame, or post, to the great astonishment of all the neighbours, who could not sufficiently admire the merits, and vertues of this holy virgin.

Of S. Bridgit's happy departure out of this life, and how she knew thereof by diuine reuelation, and of some miracles wrought after her death by her intercession and merits.

CHAP. X.

THE sacred virgin hauing run out the course of her mortall dayes, in the exercise of all kind of sanctimony, and innocency of life, the time of the resolution of her terrene tabernacle drew neare at hand, whose deposition, as her selfe knew by reuelation, and foretould to one of her virgins, was not farre off. The holy virgin gaue vp her soule, to her heauenly spouse about the yeare of our redemption 518. Her venerable body, was placed in a sumptuous monument of gould, and siluer, adorned with iewells, and pretious stones, and was first interred in her owne monasterie at *Kildare*, together with the sacred body of the holy Bishop *Conleath*; afterwardes it was translated (whereof we haue an authen-

authentical record) to the city of *Dune* in *Ulster*, where it lyes together with the venerable bodies of *S. Patricke*, and *S. Columbe*, the other two glorious patrons of Ireland. At *Kildare* and other places, many miracles haue been wrought by the merits of Saint Bridgit, we will content our selues with the relation of some few, fearing to cloy the Reader with to much tediousnes.

2. The ouerseer of Saint Bridgits great and famous monastery, sent workemen, and stone-hewers to prouide a mill stone, they neither refleeting vpon the difficulty of the way, nor yet regarding that there was no meanes of getting downe the stone, went vp to the topp of a molt high and craggy mountayne, where they hewed out a great stone forming it into a mill stone, the Ouerseer came with oxen and horses to carry it away, but seeing it impossible with oxen and horses to go where it was, in regard of the steepe and craggy ascent, all begune to despaire of euer getting it downe, and so were ready to departe. But the prudent Ouerseer said; Not so, but let vs in the name of God, and *S. bridgit* (to whome nothing is impossible) rowle it downe, and so conceauing a firme faith of the holie virgins assistance, they cast it downe: and loe the

stone

stone rowling amongst the rocky, & stony cragges, trunled downe without any detriment from the mountaine, and thence was carried to the mill. To which mill a certaine pagan sent his corne by an ignorāt & simple man to be groūd: when the corne was laid betweene the stones, the aforesaid stone being the vppermost, stood irremouable, neither could the violent current of the great riuier, nor yet the paynfull industry of men, whele it about: at last, knowing that the corne belonged to a pagan Magitian, and therefore S. Bridgits mill, would not grinde it, they remoued and put it away, powring other graine insteede therof, and then the stone without any impediment, kept its ordinary, & wonted course in grinding.

3. It hapned within a while after, that the mill by some chaunce or other tooke fire, which consumed the howse and the other stone to, that was ioyned to this, but as for this stone, that was particularly dedicated to S. Bridgit, the fire did not presume to touch, neither was it branched with any signe, or marke of burning, which made them to bring the stone away, and to place it neare to S. Bridgits church doore, where many diseased meeting, by the only touch of this

S

stone

138. *The life of the glorious virgin S. Bridgit.*
stone, were deliuered from their maladies. Here
our author by occasion of this insueing miracle,
enlargeth himself in describing the magnificence
of Saint Bridgits church, the sumptuousnes of
the oratories, the curiositie of anticke workes,
and variety of curious portraictures, with many
other remarkable particulers, worthy the rea-
ding, which we to continue our intended course
of brevity, do wittingly passe ouer, and will con-
tent our selues with the bare & succinct relation
of the miracle it selfe, which was this.

4. The gate of Saint Bridgits oratory, tho-
rough which she, and her holy virgins passed,
when they went to receaue the delicious viand
of our Sauiours sacred and pure body being bro-
ken downe, & made wider, the carpenters setting
the former doore vpon the hinges which was
found, was lesse by a fourth part, or quarter:
wherupon they resolued, either to add another
peece to the ould doore, or to make another al
of new; and as they were debating the busines,
the principall worke maister sayd. Wee ought
this next night to watch and pray at S. Bridgits
monument, to the end that she may direct vs
in the morning, what is best to be done in this
matter: so passing al the night ouer at her shrine,
and

And rysing the next morning after, saying some prayers, setting the ould doore vpon the hinges, it fitted all the gate so iust, that it neither wanted, nor yet exceeded any thing in conuenient big-
nes: and in this manner was the doore by the merits of Saint Bridgit, extended to an equall & commensuratiue proportion with the gate of the church. Who can expresse (sayth our author here) the admirable beauty of this Church, or how can we declare the marueiles of this Citty? Or who may recount the innumerable thronges, and infinit multitudes of people flocking thither from all countryes? Some come to delight them selues with plentifull diuersity of banquets, some to solace themselues with variety of pleasant shewes, and spectacles, others to obtayne the cure of their diseases, and others with rich, and great donaryes to solemnise Saint Bridgits natali-
tiall feast, which falleth vpon the first of Fe-
bruary, vpon which day in the yeare of Christ
518. as we haue touched aboue in the first para-
graffe of this present chapter, the holy virgin
passed from the miseries of this mortal life, to the
immortall ioyes of paradise. Whither God of
his infinit grace conduct vs all to him, to his all
immaculate mother, and to the two glorious

140 The life of the glorious virgin S. Bridgit,
patrones of Ireland, Saint Patricke, and Saint
Bridgit, be all honour, glory and prayse, world
without end. Amen.

FINES.

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THE LIFE OF THE GLORIOVS ABBOT S. COLVMBE

THE GREAT.

PATRON OF IRELAND,
AND APOSTLE OF THE PICTS.

Abridged out of the Latin: written by S. Adamnanus.

The first booke of S. C O L V M B S pro-
pheticall Reuelations.

Of S. Columbs Parents, Navigation into Brittany,
and of his prophecy touching S. Fintenus.

CHAP. I.

AINT Columbe the Great, was borne of noble and illustrious parents, his Father was named the sonne of Fergusius, and his Mother Æthnea. The second yeare after the warre of Caledreinne, and the two

140 *The life of the glorious virgin S. Bridgit, patrones of Ireland, Saint Patricke, and Saint Bridgit, be all honour, glory and prayse, world without end. Amen.*

FINIS.

148



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and forty of his age, he passed ouer into Britan-
ny, being desirous for the loue of Christ, to goe
thither in pilgrimage. From his youth he was
trained vp in Christian discipline, and in the stu-
dy of wisedome : his integrity of body, and puri-
ty of soule, he kept alwayes vnblemished ; and
though he liued on earth, yet his conuersation
was in heauen. His countenance was sweet, and
angelicall, his talke cleane, and chast, his carri-
age holy, and saint-like, his wit quicke, and ex-
cellent, and his councell graue and mature, no
part of his tyme, not so much as the space of one
houre, did he euer mispend ; for he was alwayes
employed, eyther in prayer, in writting, in rea-
ding, or in some good exercise: His abstinenēce was
so great, and his watchinges so longe, in which he
exercised himselfe day and night without inter-
mission, that they went beyond the course of hu-
mane ability, and yet in the midst of all these au-
sterityes, he alwayes showed a cheerefull coun-
tenance, representing thereby the Saint like ioy of
his hart.

2. S. Finianus, who after became so famous
ouer all the Churches of Ireland, conceaued in
his younger ycares an earnest desire of forsaking
Ireland, and visiting our Saint Columbe. Being in-
flamed

flamed with this desire, he went to a certayne friend of his, a very wise, and venerable man, named *Columbus*, to take his aduice in the matter, who liked well of his holy resolution ; thither at the same tyme came two of S. *Columbes* monkes, who being demanded touching their iourney, answerd : We are newly come out of Brittany, and this day from the monastery of the Oaken-field *Roboretum* is your holy father S. *Colomb* wel, and in good health, sayth *Columb*. With that they shedding teares abundantly replyed : truly our father and Patron is well ; for a few dayes past he departed to Christ. Vpon knowledge whereof *Fintenus*, *Columbus*, and the rest that were present, falling downe prostrate vpon the ground, wept bitrerly. *Fintenus* demanded further of them, saying : whome did he ordaine his successour? they made answere, his disciple *Bathaneus*, with that *Columbus* asked *Fintenus* what he ment to do, who answered : I will with Gods grace repaire ouer to the wise and holy man *Bathaneus*, and will take him for my Abbot : then taking his leaue of *Columbus*, he imbarked himselfe without delay, for the Ile of *Hoy*, where he was intretained with great charity, as an vnkowne guest.

3. The next day after his arriuall, he made it knowne

it knowne to *Bathaneus*, that he had a desire to confer with him, who presently sent for him. *Fintenus* being brought to *Bathaneus* his presence, fell downe vpon his knees, but the Saint made him rise, and sit downe with him. Then did *Fintenus* recount to the saint his name, countrey, kindred, conuersation, & what had moued him to vndertake that painful nauigation; and lastly closed vp his discourse with an humble request in behalfe of his admittance. *Bathaneus* vnderstanding all, sayd: My child I am bound to ren- der many thankes to God for your arriuall, but know this for certaine, that you cannot be a monke of ours. *Fintenus* hearing this, became very heauy and sadd, saying. Perchance I am vn- worthy to be your monke. To whome the old Senior replied: It is not as you say; for albeit I had rather detaine you with me, then otherwise, yet can I not prophane the commandement of my patron *S. Columbe*, by whose mouth the ho- ly Ghost hath prophecyed of you in manner fol- lowing, saying to me: O *Bathaneus*, you must listen to these my wordes with great attention; for present- ly after my wished, and long desired departure out of this life to Christ, a certaine brother named *Fintenus*, will come to you out of Ireland, and begge earnestly to
be

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be receaved of you among the other monkes, but it is
not preordained for him in the prescience of God, that
he become a monke to be subiect, for he is preelected for
the Abbot of monkes, and for a captaine to leade many
soules to heauen, doe not therefore detaine the foresaid
man with you in our Ile, but send him backe againe
into Ireland, that he may build a monastery in Lcyn-
ster, on the bancke of the sea, where feding a flocke of
Christs sheep, he may conduct innumerable soules to the
ioyes of paradise. The young Saint hearing this,
and powring out abundance of tears with thāks
giuing to God, sayd: Be it done to me according
to the propheticall, & marueilous prescience of
S. Columbe: so taking S. Bathaneus his benedicti-
on, he returned backe into Ireland.

4. About that tyme, that the holy man was
founding by divine inspiration the monastery of
Diarmag, in the midle region of Ireland, he pur-
posed to visit the holy company that liued in S.
Kiaramus monastery at Cluayre. They vnder-
standing of his approach, went all forth in com-
pany of their Abbot Altherus to meet him, and
lead him honorably (singing of Psalmes & Hym-
nes) to the Church. At the same tyme a certainte
despicable familiar youth came behind the Saint,
and hiding himselfe so much as he could, he

T

thought

thought to touch at vnawares the Saint, and without his feeling the hem of his exteriour garment; but what the Saint could not see with his corporall eycs, he saw with his interiour, and mentall eyes: for making a stand, he put his hand behind him, & so taking hold of the youth by the necke, he placed him in presence of all the people. Then all that were there present, sayd: Dismiss him, dismiss him, why doe you detaine that vnhappy boy? The Saint breathing out from his pure breast these propheticall wordes, sayd: Give ouer now, brethren, give ouer. And then turning to the youth, that trembled, and quaked for feare, he sayd: O child open your mouth, and put out your tongue. The youth did accordingly; then the Saint extending his holy hand, and blessing his tongue, diligently pronounced this prophecy of him: *Albeit this youth seemeth to you wilde, and despiseable, let none therefore contemne him; for from henceforth he wil not only displease you, but he will proue very pleasing to you: in vertue, and holy conuersation he will dayly goe forward, and from hence forth his wisedome and prudence will more and more increase, and in this our congregatiōn he shall become a worthy member, and his tongue shalbe indried by God, both with wholesome doctrine, and eloquence.*

This

This youth was *Erenus*, who afterwards was so famous, and well knowne throughout all the Churches of Ireland.

How S. Columbe foresaw the danger, and comming of S. Chamnechus, and Columbanus: the victory of King Aldan, and other remarkable thinges.

CHAP II.

THE saint being in his monastery of Hoy, one day that the seas were very rough, and the windes blew boisterously, commanded the monkes to make ready the guest-roome, and to draw water for some that were to come. One of the Brothers asked, who can haue a prosperous nauigation such a day as this, though the passage be neuer so short? The saint answered: God will prepare a calme amidst this tempest for a Saint, and for one of his elect, that shall come to vs before evening. And loe the expected ship wherin S. Chamnechus was, arriued according to the saints prophecy. Another tyme likewise the saint being in his owne great Church, he brooke forth after a smiling manner into these wordes: Columbanus sayling towards vs, is in danger amidst the swelling waves, the Abbot sitting in the foredecke, eleuateth his

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bandes to heauen, and blesseth the fearefull, and sweet-
ling sea, whome our Lord doth terrify, not that the
shipp shall suffer shipwracke, but to exalte him to pray
more feruently, and so to come safe to vs.

2. Of Cormarus that holy man, who so often
sought for a wildernes in the sea, S. Columbe pro-
phesyed in this manner. This Cormarus hoping
to find a desert, set out this day from that region that
lyeth beyond the riuier Moda, and is called Ircos, yet
shall he not find what he desires, for no other fault of
his, but that he brought with him in his company a mōk
belonging to a Religious Abbot without his leave. An-
other tyme the Saint commanded his serualit to
ring the bell in hast, to call the Monkes to the
Church, where falling vpon his knces, he sayd:
Now let vs offer our prayers very earnestly for this
people, and King Alban, for at this present they begin
to fight a battaile. Within a little while going out
of the oratory, and casting his eyes towards hea-
uen, he sayd: Now the ennemyes are put to flight for
the victory is granted to King Aldan. Before the
beginning of the foresayd warre, the Saint que-
stioned with King Aldan, touching his succe-
sour, who answeread, that he knew not which of
his three sonnes should raigne after him. The
saint consequently prophecied in this manner:

None

None of these three shalbe your successor, for they shall be all slaine by their ennemyes; now if you haue any younger children send for them, and he whom our Lord hath elected to be King, will runne suddenly into my lappe. They being called, Euchodius ran vnto the Saint, who kissing him sayd to his father. This is he that shall suruiue, and shalbe King after you, and his children shal raigne after him. Al which fell out to be true according to the Saints prophecy.

3. Domnaldus the sonne of Aydo, being yet but a child, was by his Nurses brought to S. Columbe, who asked them; Whose sonne is this you haue brought me? They tould him, he was Domnaldus whome they brought, to the end he might be enriched with his blessing; whome when the Saint had blessed, he presently adioyned. This child shall ouerlive all his brethren, and shall become a famous King, neyther shal he ever be deliuerned into the handes of his ennemyes, but shal in his old age dye a quiet & peaceable death in his owne house. Al which was fullfilled according to the Saints prophecy. At the same tyme, and in the same place, he went to visit Scandalanus the sonne of Colmanus, being then detayned prisoner by King Aydus, whom when the Saint had blessed, he sayd: Sonne

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be not heauy, but rather reioyce, and be of good com-
fort, King Aiydus, whose captiue you are, will depart
this life before you, and after your banishment for a
little tyme, you shalbe King in yout owne country for
thirty yeares, then shal you againe be chased out of
your kingdome, and shall lye in exile for a few dayes,
which dayes being expired, the people will proclaim
you King againe, ouer whome you shall beare rule for
three shorte tymes. All this was accomplished in
forme and manner, as the Saint had prophecyed;
for after thirty yeares reigne, he was driuen out
of the kingdome for a certaine space, being after
recalled by the people, he reigned not three years
as he thought, but three moneths only, and then
dyed without delay. Two country men brought
their sonnes to the Saint in the Ile of Hoy, to the
one, he told his sonne should dye the same week,
and to the other, that his sonne should lye to see
his nephewes, and that he should after a good
old age, be buryed in the same Iland.

¶ 4. 1A One of the Saints Monkes named Bera-
chius, being to sayle to the Iland of Ethica, came
to the Saint to crave his blessing, to whom the
Saint sayd: Beware my sonne, you shalld not your
direct course of Ethica, by sayling along the wide seas,
but rather take your course sounding about the little I-
les,

les, fearing that otherwyse you should not escape by
reason of the terrorre of a monstroous prodige. Be-
rechus receauing the Saints blessing departed, and
so getting into the ship, regarding but little the
Saintes admonition, he sayled directly through
the broad seas, & loe he and they that were with
him, saw a mighty huge Whale, like to a bigge
mountaine to rise vp ouer the waters, whose sight
strucke a great terrorre into their mindes, where-
upon the marriners strucke downe their sayle,
and turning backe againe, hardly could they es-
cape that danger arising from the tempestuous
agitation of the VVhale, the they called to mind
the Saints propheticall prediction, not without
admiration. Bathaneus being to passe the same
morning to the prementioned Ile, the Saint ad-
monished him of the Whale, to whomie Batha-
neus answered: I, and the beast are ynder Godes
power, then the Saint sayd: Goe in peace, thy faith
in Christ will preserue thee from this danger. So Ba-
thaneus tooke the Saints benediction, & launced
out from the hauen, & after sayling forth a good
space into the sea, he and his companions saw the
VVhale, which put them all in great feare, on-
ly Bathaneus without any terrorre lifting vp his
handes, blessed the seas & the VVhale, and loe in

the

the ſelſe ſame moment, the VVhale funke downe
vnder the waues, and neuer after appeared to
them. The ſaint prophecieſ of a certayne wiſ-
ked man, who had committed fraticide, & like-
wife incest with his owne mother, that he ſhould
be ſlaine by his enemyes, which happened truſ-
within few daies.

How S. Columbe ſaw a city in Italy to be ſtrucken
with thunder; and admoniſhed Cailtanus, and
two other Monkes of their eminent death.

C H A P. III.

AS one of the ſaints Monks named Lige-
beus, came vpon a tyme to the ſaint, he
could not looke vpon his face, being couered
over with a marueilous rednes, whereat con-
cerning great feare, he ran away; whome the ſaint
called backe, asking him what was the cauſe of
his running away? he anſweared, because I was
in great feare. And within a little while dealeing
with the ſaint more confidently, he made bold
to aske of the ſaint, whether any ſcarefull viſion
had beeke maniſteſted to him; the ſaint clen-
ſweared: A terrible vengeance hath beeene now exer-
cised in a remote part of the world. VVhat vengeance
was

ce was it? Or in what country did it happen? The Saint replyed. A sulphurous flame was powred downe at this hour upon a city of the Romane dominion, within the marches of Italy, whereby three thousand men besides women and children, were almost consumed, and before this present yeare be expired, there wil come marchants out of france, who will tell you the same newes. At a placed called Camprio- Regionis, Lug- beus found a french pilot, of whome he learned al the Saint had foretould him.

2. Upon a certainte very colde winter daye, the saint sorrowed much, and wept exceedingly. His familiar seruant Diarmitius, asked him the cause of his sorrow, who receaued this answere: O my little child, I do not sorrow at this present without cause, seeing how Laifranus toyleth my Monkes, already weary in the building of a great house, which disgusteth me much. A wonder to be spoken, in the selfe same moment Laifranus li- ting in the monastery of the Oken-field, being forced in a manner by coaction, and inflamed as it were with fire interiourly, commanded the Monkes to cease from the worke, & some recrea- tion of meate to be prepared, & gane them leaue to rest, not only for that day, but also so long as the hard season continued. The saint hearing in

spirit these comfortable words spoken by Laifranus, forberc to weep, & rejoyced exceedingly, & tould the brethren there present, al what passed, and withall gaue his benediction to Laifranus.

3. As the saint sat one day vpon the top of an high mountaine, hanging ouer the monastry, turning to his familiar seruant Diarmicius, he sayd: *I marnile what it is, that stayes a shippe comming out of Ireland, which carryeth in it a wise man, who for a certaine sinne whereto be hath falne, doth bitter pittance.* Within a little while, the familiar Brother looking towardes the South, he saw the sayles of the shippe approaching to the hauen, and showed it to the Saint, who sayd: *Rise in hast and let vs go meet the proselite, whose true pittance Christ hath regarded.* Fechnaus comming a shoare, fell downe prostrate, and weeping bitterly, vpon his knees, he confessed his sinnes in presence of all the company. The Saint out of compassion, weeping with him, sayd: *Rise my sonne, and be of good cheare, for your sinnes are forgiuen you, because it is written: A contrite and humble hart, God wil not despise:* who afterwardes being very louingly intreated of the Saint, he sent him to Bathaneus liuing at a place called Lungefield. Another tyme the Saint sent two monkes for one of his Monks

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named Cailtanus, biding him to repaire in al hast
to him. Cailtanus vnderstanding of the Saintes
pleasure came speedily in company with the Mō-
kes that went for him. VVhen the Saint saw Ca-
iltanus, he spoke to him in manner following. O
Cailtanus, you haue done very well in hastning roome
so obediently, rest you a little. Louing you as a friend I
invited you to come, that you might finish the course
of your mortall life beere with me in true obedience,
for before this week e come to an end, you shall render
your soule in peace to God. Then Cailtanus with
thankes to God kissed the saint, and to receauing
his benediction, went to the guest roome, the
night following he sickned, and according the
saints word, departed the selfe same weeke to a
better life. aduertisement

4. On a certayne Sunday some cryed from
the further side of the often mentioned sea. The
Saint hearing the cry, sayd to the brethren: Goe
in all hast, and bring the pilgrimes that come frō
a farre Countrey: they went as the saint appointed
them, and brought them to his presence, whom
when he had saluted, he began to question with
them concerning their iourney: they tould him,
they came to seiourne with him for that yeare, to
whome the saint replyed: You may not live with
me

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me a yeare as you desire, unlesse you tye yourselues to
the obseruance of the monasticall vowes. The eldest
made answere : Truely we had no such intention
hetherto, notwithstanding we will embracc your
counsell inspired by God, as we beleue. To be
short, they followed the Saint deuoutly into the
oratory, and there on their knces obliged them-
selues to the monasticall vowes. Then the saint
conuerting his speach to the brothers there pre-
sent, sayd : These two proselites exhibiting the-
selues a liuing hoste to God, and accomplishing
in a few dayes the course of Christian perfection,
shall yield vp their soules to Christ before this
present month run to an end; and so it fell out;
for both of them fell sicke one after another, and
departed to a better life, within the tearme pro-
phencyed and prefixed by the saint.

How S. Columbe foretould the baptisme of a certain
Pagan : knew by diuine reuelation the death of two
Irish noble men : and by prayer obtained the life
of Diarmitius his familiar seruant.

CHAP. III.

WHILST the saint for the space of so
me few dayes remayned in Ireland, be-
ing

ing at a place bordering on the sea, he struck the earth with his staffe, saying to the Monkes that were with him. Behould my little children, a certainte Gentil, who al his life tyme followed the good instincts, and propensions of nature, shall this day be baptized, dye, and be buryed in this place: and loe within the space as it were of an houre, a shippe strucke into the same hauen, in whose foredecke sat an ancient Pagan named Geone, whome two young men lifted vp between them & brought him to the saints presence: the old man embraccd presently the Christiā doctrin, the saint preached to him by an interpreter, at whose handes he receaued the grace of regeneration. Immediatly after the receipt of holy baptism, he gane vp his ghost, and was buryed in the same place by the Saints companions.

2. During the Saints aboade in the foresayd region, he went one Sunday to a neighbour monastry named Trione, and seeing the same day a certainte Priest celebrating the holy mysteryes of the Eucharist, whome the Monkes made chiose of for that purpose, for that they deemed him a man of a very holy and religious life, he suddainly pronounced this fearefull sentence: Cleane and concleane thinges, are now mingled togeather, to wit,

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the cleane mysteryes of the sacred oblation, han-
dled by an vncleane man, who hideth in his con-
science some enormous sinnes & the party of whō
he had spoken in this kind, confessed his sinnes
before all the company, which with great astoni-
shement admited in the Saint this stupendious
knowledge, i penetrating cuen to the secrers of
mens harts.

3. Another tyme the Saint being in the
land of Hoy, he called to him two of his Monkes
named *Lugbeus*, and *Silvanus*, and sayd to them:
sayle ouer into the Ile of *Malea*, and neere the sea
bankes seeke out the theefe *Ertus*, who lurketh
there, expecting in the night tyme to get ouer to
the little Ile, where our sea-calues breed, to steale
some away, and bring them home to his house.
They did accordingly, and found the theefe in
the place premonstrated, whome they brought
to the saint, as he had commanded. The saint
seeing him, sayd: Wherfore dost thou trespass
against the diuine commandement, in stealing away
other mens goods so often? when thou art driven to any
necessity, come to vs, and we will releue thy malites.
And with this he appointed that some awcathers
should be kild, and giuen to the miserable theef,

that he might not return home to his house with
empty

empty handes. Within a short tyme the saint knew by reuelation that the theenes death drew neare: he sent him therefore a fat Cow, & seauen measures of corne which were spent at his funerailles. In like manner the saint foresaw and foretould the death of a Scottish poet named *Coronanus*.

4. It happened another tyme in the same Island of *Hoy*, as the saint was at his booke reading, that he cast out deep and sorrowfull sighes: *Lugbeus* who was present, began to demande the cause of his suddaine griefe; the Saint made this answere: *In Scotland two noble men of the bloud royal haue kild one another, at a place not farre distant from the Monastery of Cellarois, in the Prouince of the Magdeni, and the eight day hence, there will come one out of Ireland, who wil report the truth of al this.* The man whose comming the Saint foresaw, came on the presaged day, and among many other newes, reported that *Colmancanus*, and *Romanus* had slaine one another. After this, *Lugbeus* the souldier of Christ, getting the Saint at his leisure, sayd to him: I beseech you let me know how & in what manner these propheticall reuelations are manifested to you, whether you know them by an intuition of your eyes, or by the help of your ears,

or

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or after ſome ſtrange manner vñknownc of to o-
ther men. The Saint anſwered: I cannot acquaint
you with any thing touching this ſubtile matter you in-
quire after, unleſſe you firſt take an othe on your knees
neuer to ſpeake of this obscure ſacrament all the dayes
of my life. Lugbeus ſwore as the Saint would haue
him: then the Saint ſpoke as followeth: There are
ſome, albeit they be but few in number, that by Godes
ſpeciall grace clearely contemplate with one ſingle af-
fect, and in one momēt the compaſſe of the whole world
the heauens, the ſea, and land, by reaſon of the maruei-
lous dilatation of their mind. Though the Saint ſee-
meth to report this of others, for the auoidance
of all vaine glory, and ſelfe eſteeme, yet that
he meant it of himſelfe indirecely, is cleare to any
that hath peruiled the vefſell of election S. Paul
in his 2. to the Corinthians. For he diſcourſing
of viſions and raps happening to himſelfe, wrote
not, I know of my ſelfe, but I know ſuch a man
that he was rapt into paradise, which though he
ſeeme to recount of another, yet none can doubt
but he ſpoke of himſelfe.

5. It fell out another tyme, that one of the
brothers came to the place where the Saint was
writting, and ſayd to him: I beſeech you blesſe
this Iron I hould in my hand: the Saint ſtretched
out

out his hand holding the pen, & blessed the Iron according to the brothers request, in the meane tyme, he held his face towards the book he wrot: the brother being gone away, the saint asked . What Iron he had blessed for the Brother . *Diarmitius* his familiar tender, answered . A knife wherewith Beues are killed : then the saint replyed : *I trust firmly in our Lord, that this weapon I haue blessed, will neuer do hurt to man, nor beast :* The truth of which sentence of the Saint, was showen in effect the selfe same houre . For the brother going out of the monastery with an intent to kill a Cow, endeauoured thrice therunto, and yet could not so much as pierce her skinne . Another tyme the Saints faythfull tender *Diarmitius* sickened euен to death, the Saint came to visit him in that extremity, and standing by the beds side, prayed after this manner : *I beseech thee O Lord be fauourable to me, and let not the soule of my pious tender, be take out of this mortal life before I end the course of my dayes .* After praying thus, he held his peace for a little space, then opening his sacred mouth, he sayd : *This my louing child shal not only escape the danger of this present infirmity, but shall moreover liue for many yeares after my death :* *Diarmitius* was deliuered incontinently of his disease,

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seasc, and suruiued the Saint many a longe yeare.

How S. Columbe discouered a Bishop that woulde not
haue himselfe knowne : how he foretould the com-
ming of a Crane out of Ireland: and how by the
presents that were offered to him to be blessed,
he knew the sinnes of the owners .

C H A P . V .

HERE came out of the Prouince of the
Numinenses , a certaine proselit to visit the
saint, this man being a Bishop, dissembled al that
he could his degree and estate, yet could he not
keep it hidden from the saints al-piercing know-
ledge . For the proselit being to consecrate the
next sunday our Sauiours holy body, the saint
sayd to him: Since you are a Bishop breake this domi-
nicall bread after the manner, and with the same sole-
nity a Bishop ought to breake it , now we know ful wel
that you are a Bishop ; why did you conceale your selfe
from vs, by occasion wherof we did not demean our sel-
ues towards you, with that respect & veneration your
place and calling requires . The humble harted pil-
grim hearing him speake in this kind, glorifyed
Christ in his holy seruant Columbe. Another time
the venerable Abbot sent his vncle Ernanus to go-
uerne

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uerne the monastry of Humba, of whome at his
departure he pronounced this prophecy : *This
my friend, whome I now send away, I neuer hope to see
him liuing againe in this world.* Within a few dayes
Ernanus fell sicke, and would haue himselfe cary-
ed backe to the saint, who was very glad thereof,
and went forth to meet him. *Ernanus* though he
were very weake and sickly, yet would he needes
go on his feet, and loe in the way he gaue vp his
ghost suddainly, before the saint could haue a
sight of him .

2. The saint tould a certaine Peasant that
came to his monastry : *Loy the barbarous ennemis
sacke and spoile all the Prouince you inhabit.* VVhich
dolefull newes made the poore fellow fall into
pittifull lamentatiōs for his wife, & children. The
saint seeing him drowned in sorrow, & anguish,
sayd to him : your wife and family, haue escaped
to the mountaines, but your goods and cattle, the
ennemy hath taken away : the man going home
found all to be true as the saint had tould him .
A certaine valiant, and strong man named Go-
rens, would faine learne of the saint what kind of
death himselfe should dy of. The saint told him :
You shall not be slaine in the field, nor drowned
in the sea, but the companion of your way whom

you lest distrust or suspect, shall be the cause of your death; within some years after the foresayd **Gorens**, seeing men fighting, & at mortal debate, ran in haste to separate them, in the meane tyme by some chance or other he let his knife fall care-
lessly, which wounded him in the knee, of which wounde, after the sickenesse of some moneths, he dyed: and so the prophecy of the Saint was fullfilled.

Another tyme likewise, the saint being in the often mentioned Iland of *Hoy*, he called one of the monkes to him, and commanded him as followeth: *The third day next ensuing, you shall gde to the West part of this Isle, and shall expect the comming of a certaine Crane from the North part of Ireland, which Crane being driven by the force of the blustering windes through the spacious Regions of the ayre, all weary and turmoylde, shal arriue there after the ninth hour, and hauing all her forces and vigour consumed, she will fall downe on the shoare before you; forget not to take her up mercifully, and to bring her to the next house, where you shall entertaine her liberally, and feed her carefully for three dayes, by which tyme her strength shall be well repayred, and her selfe being unwilling to sojourne with vs any longer, will returne backe to Scotland her sweet country, whereshe*

was

The life of the glorious Abbot S. Columbe. 165
was borne, and my motiue of commanding her so seriously to your care is, because she is of one country with vs. The brother obeyed willingly, and the third day at the place and tyme appointed, expected the arriuall of the new guest, whome he tooke vp of the shoare, and brought her weake, and faint to the lodging, where he fed her carefully: to whome after his comming to the monastery in the euening the Saint sayd: Gods blessing haue you my childe for tending so carefully the strange guest, who will make no long delay in her pilgrimage, but will returne back to her natuue soyle after three dayes abode. What the saint pronounced the event shewed to be true: for the Crane after three dayes charitable entertainement, winded her selfe gently vp into the ayre in presence of her officious minstre, and after kept her course directly towardes Ireland.

4. On a certaine tyme many presents were layd in the street that leadeth to the Saints monastery to be blessed of him as he passed by, wher poynting at the guift of a rich man, and naming the party, he sayd. The mercy of God accompanieth the bestower of this guift, giuen for the reliefe of the poore: after he poynted likwise at the present of a wise, but couetous man, saying: I can

in no wile taste of this guift, vntelſſe the giuer do
pennance for his auarice, which word being pu-
blished among the people, *Columbus* the ſonne of
Aidus came in haſte, and falling on his knees did
pennance, and promised euer after to abiure co-
uertouſnes, and withall to amend his life, and to
become more liberall. The rich and liberall man
named *Brendanus*, hearing in like manner what
the Saint ſpoke of him, came likewile, and fell
downe at his feet, beſeching him to pray for him;
Brendanus being rebuked for ſome offences, pro-
mised amendment from that tyme forwardes, &
ſo it came to paſſe, that both of them amended
their faults.

The end of the firſt Booke.

THE



THE II. BOOKE
OF SAINT COLVMBES
MIRACLES.

How S. Columbe, conuerted water into wine: how corne sowne in June by his appointment, was ripe in the beginning of August: And of a soueraigne remedy he prouided against the infection of a pestiferous cloud.

C H A P I.

VHILST the holy Saint liued in Ireland with S. *Findbarris*, to be trayned vp in the study of holy Scriptures, it happened one day, that no wine could be found for the sacrificall mystery. The holy young man being then a Deacon, takinge the cruct, went to the fountaine for water, and by inuocating the name of our B. Sauiour, who at the marriage feast of Cana, conuerted cold water into good wine, merited to worke the same stupendious signe: all who knew of it rendred many thankes to God, but the holy young man declining all selfe esteeme, ascribed the operation of that

that great signe, to the holy Bishop *Vinnian*. And as by this admirable miracle, our Sauiour made this the beginning of the many miracles, which himselfe wrought, so did he by it giue the first manifestation of the sanctity of his Blessed seruant S. *Columbe*. Hard by the monastery of the Oaken-field, was a very fruitfull apple-tree, but so bitter, that no good came of it: the Saint knowing so much, went forth in the haruest to the place, where the tree was loaden with fruit, and eleuating his sacred hand blessed it, saying: *In the name of Almighty God, O bitter tree, let al this bitternes depart from thee: and thy apples, that hitherto haue beene most sowre, let them now become most sweet, and pleasant to the tast.* And without delay the apples suddenly became marueilous delightfull to all those who tasted of them.

2. The holy Saint sent some of his Monks to fetch out of the fields of a certaine countryman, some rods, and twigges for the building of a cell, they brought their boate well loaden, and withal signified to the Saint, that the farmer conceaued great grieve at the matter, in regard of the losse he sustayned thereby. Then the Saint sayd; Feareing the man should be scandalized at vs, let there be nine measures of barley carryed to him, and let him sow

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sow them in his fields, euen at this present tyme. The
corne being sent, and deliuered with the former
errand, the man receaued it gratefully, but sayd,
How can corne grow against the nature of this
country, being sown after Midsommer? To
whome his wife answered. Do as the Saint hath
commanded, to whome our Lord will graunt
what thing soeuer he shall demand. The coun-
try man out of obedience to the Saint, fell a
ploughing the land, and sowing the corne: which
in the midst of Iune, grew so fast, and ripened so
soone, that to the great astonishment of all the
Neighbours, he cut it downe in the beginning
of August.

3. Another time the Saint saw a thicke, &
misty cloud to come from the South, which whe-
he perceaued, he sayd to a Monke of his named
Syluanus, that sat with him: This cloud will proue
very noysome, both to men and beasts; for flying away
hence, it will extend it selfe ouer a part of Ireland, &
showre downe towards the evening a contagious rayne,
that will ingender in men, and in the duggs of beasts
pestilent ulceres, and with these pestilent soares, men
will ficken euen to death, but we ought of compassion
to prouide some remedy against their disease: Descend
therefore with me, O Syluanus, & make your selfe rea-

Y

dy

dy to crosse the ſeas ; for men and beaſts ſhall recover with Gods grace their health , iſ the water , wherein you ſhal ſteepe holy bread of my bleſſing , ſhalbe ſprinkled on them . In which Syluanus obeying the Saint promptly , and hauiing by Gods fauour a proſperous paſſage , came ſpedily to the prementioned part of the country , where he found all the peo- ple ſtrucke downe with that contagious diſease : and firſt of all , ſixe men , that dwelled in a house bordering vpon the ſea , being ſprinkled with the water , wherein the bread was ſteeped , recouered their health the ſelfe ſame day , the report of which ſuddaine cure being blowen ouer al the region consumed with that pestilent ſicknes , in- uited all the diſeased people to haſten to S. Co- lumbus Legate , who according to the Saints com- mandement , caſt the water , on them , wherein the holy bread was ſteaped , and both men and beaſts , were deliuered of their infirmityes with- out delay .

How

How S. Columbe saw in spirit the holy virgin Maugina inuocating his ayde, and cured her. Of the cure of many infirmities, and production of a fountain out of a rocke.

CHAP. II.

ANOTHER tyme the Saint called vpon a Brother named *Lugaidus*, and spoke to him in this manner. Put your selfe in readines to passe spedily into Ireland; for I must send vnto the monastry of *Chilnocherum*. For this last night the holy Virgin *Maugina*, comming after masse out of the Oratary, by chance stumbled, and broke her huckle bone into two parts; she by inuocating often vpon my name, hopeth by my intercession, to receaue comfort from God. *Lugaidus* being ready to depart, the saint gaue him a boxe made of Pine, with a certain hollowed thing within it, and sayd: *This benediction, whē you arriue where Maugina is, you shal steep it in water, & the water you shal wil be to powred on her huckle bone, and with that the broken bone will be ioyned togeather againe, and the virgin shal receaue her health, & I wil write in the couer of this boxe, the number of three and twenty yeares that she shall liue in this world after the*

cure of her hurt . Lugaidus left nothing vnperformed, that the Saint gaue him in charge to do, & so the holy virgin recovered her health, & liued out the number of three and twenty years in the exercise of good workes, according to the Saintes prophecy .

2 . The venerable Prelate, as we haue learned by the tradition of them that knew it, cured the languors of many sicke persons, during the little tyme he made aboade in the place called in latin *Dorisum Cetæ*, whither he went to be present at the meeting of Kinges, for with the touch, either of his holy hand, hemme of his garment, or with salt, bread, water, or any thing els blessed by him, did he restore me to their perfect health. A woman that had an inflammation in her eye, yfed a *Petra salis*, which the Saint had blessed vntill it fell out after some dayes, that the house wherein the *Petra salis* was, tooke fire, al the house was consumed into ashes, excepting the pearch, wheron the *Petra salis* hung, and a part of the wall that sustayned it . A yong man , that carryed about him a leafe written by S . Columbes holy hand , was drowned in a riuer : his body after twenty dayes being extracted out of the waters, the leafe was found as drye, and vncorrupted, as if it had
been

3. As the Saint was one time trauailing, the parents of a young infant, brought the child to the Saint to be christned, and in regard no water could be found in the adioyning places, the saint declined to a rocke hardby, where after praying a little vpon his knees, he blessed the rocke, out of which gushed a stremme of water, wherin he baptized the young suckling, of whome also he prophetyed, *that in his youth he would loose the raines to lust, and sensuality, but afterwardes that he should giue himselfe to the study of christian perfection, and should dye in a good ould age.* All which fell out to be true. The Saint being in Pictland, he heard great report of a pagan fountaine, which the foolish people being blinded by the Diuell, held in great veneration; but whosoever tasted of the wa-
ter, or washed their handes or feet in it, became by diabolicall fascination (God permitting it) blind, leaprous, or weake with some infirmity. The saint came to the fountaine, wherat the Magitians whome he often confounded and ouer-
came, were very glad, hoping that he should re-
ceave some mischance. The saint first inuocating vpon the name of Christ, washed his handes & feet, and after blessing the water, drunke of it,

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which from that day forwardes, bred no hurt or annoy to any, and which is more admirable, by vertue of the Saints benediction, the water of that fountaine became a soueraigne remedy, for the cure of many diseases.

How S. Columbe did with his prayers, attaye a tempest. And how S. Cabinnechus did the same: and of other miracles wrought by S. Columbe.

C H A P. III.

V PON a certaine tyme, the Saint was in danger at sea, for the ship was soare shakēn with huge waues, the raging violence of the blustering windes beating vpon it, the Saint in that distresse helped them what he could in pumping out the water, whereupon the marriners sayd, What you do now, auailes vs but little in this extremity, it is more fitting for you to pray for vs, being ready almost to be cast away. With that the Saint began to power out before God a sweet and seruent prayer. O great wonder! No sooner did the Saint, standing in the foredecke of the ship, addresse his handes in prayer to the Omnipotēt, but that the tempest of the ayre, and boyling of the sea ceased, whereupon followed a most serenc and

and pleasant calme, they who were in the shippe being stricken with admiration, glorifyed God in his blessed seruant.

2. Another tyme the Saint being in great danger, by occasion of a fearefull and vchement tempest, his companions cryed to him to pray for them, but he made answere: That belongeth not to me to doe; for it is the holy Abbot *Cabinnechus* turne to pray for you this day. *Cabinnechus* being then in his own monastery called *Coxfield*, heard the foresayd speach of S. *Columbe* by reuelation of the holy Ghost; for when he had begun after the ninth houre to sit downe to dinner, he arose quickly from the table, and hauing one shooe on, & leauing the other for hast, he ranne to the Church, saying all the way, It is not tyme for vs now to dine, when S. *Columbs* ship is in imminent danger at sea, who calleth often vpon the name of *Cabinnechus*, desiring him to pray for him, and his companions: hauing spoken these words, *Cabinnechus* entred the oratory and prayed a little vpon his knees, and loe our Lord heard incontinently his prayer; for the tempest ceased, and the sea became calme. S. *Columbe* seeing in spirit S. *Cabinnechus* his preparation, and promptnes in running to the Church, he pronounced

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pronounced out of his pure breast, this marui-
lous saying. Now I know, O Cahinnechus, that God
hath heard your prayer, for your hasty running to the
church with one of your shoes only, auayles vs much.

3. Bathaneus and other holy men came to
the Saint, entreating him to obtayne the next
day from God a prosperous wind for them, being
to passe to contrary places. The Saint answered:
Bathaneus shal haue in the morning a prosperous
wind, vntill he arriue at the haunce of Lungefield:
which God granted him according to the Saints
wordes. Then at nine of the clocke the Saint
sent for Columbanus the Priest, bidding him to
make himselfe ready, and telling him that the
south wind that fauoured Bathaneus, should turn
to the north, so Columbanus ebarked himselfe for
Ireland. This stupendious miracle was wrought
by vertue of the saints prayers, because as it is
written: *All things are possible to him that beleuueth.*
After Columbanus his departure, S. Columbe pro-
nounced this prophecy of him: *The holy man
Columbanus, shall neuer more see me in this life.* So
it fell out, for S. Columbe departed to our Lord
the selfe same yeare.

4. A certaine young man named Columba-
nus, brought a vessell full of milke to the place
where

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where the saint was, requesting him to blesse it,
as he was accustomed. As the Saint made the vi-
ctorious signe of the Crosse in the ayre, the ves-
sell began to shake, the couer fell to the ground,
& the most part of the milke was shed; the youth
layd downe the vessell, with the little milke that
was left vpon the ground, & fell humbly on his
knees, to whome the Saint sayd: *Rise up Colum-
ban, for you have been negligent in performing of your
duty, this day, because you did not chase away with
the signe of the crosse the Diuell, that lurcked in the
bottome of the empty vessell, before you poured in the
milke, the vertue of which sacred signe, he being una-
ble to sustaine, he is now fled away.* Then the Saint
blessed the little milke, that was left, and loe the
vessell that was almost empty, vnder the benedi-
ction of his sacred hand, became brimfull.

How by vertue of S. Columbes benediction, ffe
Cowes increased to the number of 105. How the Saint
foresaw the death, & damnation of a certaine man:
and of other no lesse remarkeable miracles.

CHAP. III.

THe Saint hauing lodged one night at the
house of one Columbanus, a very poore and
Z needy

dy man, in the morning he questioned with him concerning the quantity, and quality of his substance. The poore man answred: I haue ffeue Cowes, which if you vouchsafe to blesse, I doubt not, but they will increase to a greater number. The saint commanded him to bring them to his presence, where blessing them, he sayd: *You shal by Gods grace haue a hundred and ffeue cowes, and this benediction shal remaine to your children, & nephes.* Which prophetical prediction fel out to be most true, the cowes being multiplyed to the foresaid number, & how many soever exceeded that number, perished by seuerall mischances, excepting those he spent in maintenance of his family, or gaue by way of almes.

2. The saint loued intirely the foresayd man for many kindnesses, and pious offices he had done him. A certaine wicked man descending of the blood royall, persecuted Columbanus the saints deare friend, and robbed his house three seuerall tymes, and tooke away all his goodes: the third tyme it was his fortune to meet with the saint, who rebuked him for his wickednes, and perswaded him to restore the goodes vniustly taken: but he regarding nothing the saints prayers, yea rather laughing and scoffing at him, the saint followed

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followed him euен to the sea side, and entred into the salt water vp to the knees, & in that place offered his prayers most feruently to Christ, who glorifyeth his elect that glorify him; hauing made an end of his prayer, he returned to the dry shoare, where sitting downe with his companions, he pronounced these fearefull wordes: *This miserable wretch, who hath this day misprised Christ in his seruants, shall never returne to the haue, whence he departed, nor yet arriuе to any other, but shall be drowned in the midst of the Ocean waues, togeather with his wicked complices.* Which dreadful, though iust prophecy of the saint, was fully accomplished in the presence of them all.

3. The glorious saint commended a banished noble man of Pictland, to the care of a certaine wealthy man, entreating him for his respect to entertaine him as a friend for the space of some monthes. The cruell man, notwithstanding the saints intreaty, and commendations, put the noble man to death within a few dayes, which grieuous sinne when it came to the saints hearing, he spoke in this manner: *That unhappy man hath not lyed to me but to God, his name shalbe blotted out of the booke of life.* This I say now in sommer but, before he tast in Autumne of porke, that hath been fed

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with accornes, he shall dye suddenly, and be buryed
in hell. The cursed wretch laughed to scorne the
Saints propheticall threatning: the haruest season
being now come, the wicked man commanded a
hogge fatted with accornes, and kirmelles of nuts
to be killed, and ordained that a peece thereof
should be rosted, so that by tasting of it he might
frustrate, and make voyde the oth of the Saints
prophecy. The flesh being rosted, the wretch
stretched out his hand to take a morsell of it, but
before he could put it into his mouth, he fell
downe dead, exhaling out his wicked soule to be
buryed in hel, they who heard, and saw this pro-
digious effect of Gods iustice, honoured Christ
in his holy prophet.

4. During the Saints abode in Pictland, he
preached by an interpreter to a certaine country
man, who imbraced the Christian religio. With-
in a few dayes, one of the countreymens sonnes
fell sicke to death, whereupon the Magitians be-
gan to deride the man, to extoll the power of
their owne God, and to hit him in the teeth with
the weaknes of the God of the Christians. When
these thinges were made knowne to the Saint, be-
ing inflamed thereat with the zeale of Gods ho-
nour, he went together with his companions to
the

the house, where the comfortlesse parents, celebrated the doleful funeralles of their dead sonne. The Saint seeing them drowned in sorrow, animated them with comfortable speaches, & after went himselfe all alone into the place, where the dead corps lay, where falling prostrate on his knees, and bathing his face in teares, he offered his prayers to Christ, afterwardes he rose vp, & conuerting him to the dead, he sayd: *In the name of our Lord Iesus, returne to life, and stand upon thy feet.* With that venerable voice of Gods true seruant, the soule returned to the body, and the dead man opened his eyes, whome the Apostollicall saint tooke by the hand, raysing him vpon his feet, and so brought him forth in his company, and restored him liuing to his parents: then did the people giue a great shout, because sorrow was conuerted into ioy, and the God of the Christians was glorifyed.

Of the cure of Brochan the Magitian. And how the Saint sayled securely, notwithstanding the tempest raysed by the Magitian: as also how he opened the gates, which the King shut against him.

C H A P V.

AT the same tyme the venerable Prelate made earnest suite to Brochan the Magitian, for the release of an Irish mayde-slaue, but he would not yeild to the saints mercifull request, wherefore the Saint spoke to him as followeth. *Know, O Brochan, that unles you dismisse, and forsake this strange captiue, that before I depart this province, you shall dye.* This he sayd before King Brudeus, and so departed towards the riuver Neyse, out of which he tooke a white stone, saying to his companions: *Keepe this stone, by which God wil worke many cures of diseased persons in that pagan people.* Hauing spoken this, he added: *Now Brochan is smitten greuously; for an Angel sent frō heauen striking him cruelly, broke the glasse, out of which he drunke into many peeces, and left him euen ready to dy, let vs expect heere two messingers sent vs from the King, for to relieue in hast Brochan being at the point of death: now Brochan is willing to dismisse the mayde*

slaue

flaue. As the Saint was yet talking, loe the Kings messengers came, who reported all what happened in manner and forme as the Saint foresaw them: they added further, that the King, and his Nobles sent vs to you, *Vt subuenias nutritio eius Brochano mox morituro*, to help his nurse Brochā, being ready to dye. With that the Saint sent two of his companions to the King with the stone, which he had blessed, saying : If Brochanus promise to release the captiue, and after shall drinke of the water, wherein this stone shalbe dipped, he shall recover his health, but if he doe not set the woman at liberty, he shall dye without delay. Brochanus dismissed the woman free, and dranke of the water wherein the stone was steeped, and so was restored perfectly to the health of his body.

2. After these thinges had passed in this kind, Brochanus sayd to the glorious Saint. Tell me, O Columbe, when do you intend to sayle. The Saint answered: *I purpose with Gods grace, to go to sea within these three dayes.* But you shal not quoth Brochanus, for I can cause a contrary wind, and besides, I can induce a darke, and obscure mist. To whome the Saint answered: *The power of God ouer-ruleth all, in whose name all our actions are directed.* The Saint went the same day to the Riuers

Neyse

Neyse, whither he was attended vpon by a great company. The Magitians began to rejoyce at the spreading abroad of the thicke mist, and boisterous contrary wind. The holy Saint seeing the elements to be stirred vp against him, called to our Sauiour for his help; then ascending the ship he caused the sayles to be hoysed vp, which being done in sight of all the company, the ship sayled extreame swiftly against the wind, and within a little space the contrary winds, to the great astonishment of all, turned to serue the saint in his voyage, so that hauing a pleasant gayle of wind all day, the saint came towardes cuening to the wished hauen.

3. When the saint went first to King Brudeus court, the King being puffed vp with pride, & arrogancy, caused the gates of his Paßlace to be shut against him. Gods true seruant *Columbe* vnderstanding therof, came to the gates, and first in drawing the figure of Christs victorious signe or crosse vpon the doores, and then after pulling them with his handes, loe they opened of them selues, and so the saint, and his holy family got in. The King perceauing what had passed, went forth to meet the holy man, and euer after had him in great veneration. Another tyme being

in Ireland, he went to visit the Monkes liuing in the monastry of the *Holy-field*, the monkes conducted the Saint to the church doore, where the keyes could not be found, the Saint sayd: *Our Lord is able to open the doores of his house for his servants*. And loe suddainly the leaues of the doore opened wide, and so the Saint entered not without admiration of all the company.

4. Another time a very poore and needy man came to the Saint, bemoning himfelfe that he had nothing wherewith to sustaine his wife & children: *Goe (sayd he) and cut in the next wood a longe pole, and bring it vnto me in haste*. Which he brought without delay, and sharpened it with his owne handes, forming it into a sharp poyneted spit, and blessing it likewise he deliuered it to the poore man, saying: *Keape this spit, for so long tyme as you injoy it, your house shall never want copious prouision of venison*. The poore man rejoyced not a little therat, and returned home to his house, then bringing the spit with him, he fixed it in a place where wild beasts haunted, and comming the next morning to see it, he found a great stagge piercet therewith. Euery day he found a stagge, Roe, or some other wilde beast stucke on the spit, by meanes whereof he got such store of

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vennison, that he was glad to sell great quantity thereof to his neighbours; at last the man being seduced by his wiues councell, cut the spit in peeces, and burnt it, whereupon he fell into his former want, and misery.

How S. Columbe succoured a woman in trauaill; how he reconciled a marryed couple: and foresaw the danger, Cormarus was in.

CHAP. VI.

THE Saint being in the often mentioned Island of Hoy, he interrupted suddenly the studie of holy reading, and after a smilling manner, sayd: *I must now hasten to pray in behalfe of a poore kinswoman of myne, who existing in Ireland, calleth often on the name of Columbe, hoping confidently by his intercessio to be deliuered from the bitter paines, and griping conuulsions of child-birth wherewith she is cruelly tormented.* After making an end of this speech, the B. Prelate of tender pitty to his poore distressed kinswomā, ranne to the church, & falling ō his knees, directed his feruēt prayers to our sweet Sauiour for the ease of the womans distresse. After finishing his prayer, he went out of the Oratory, saying: *Our Lord Iesus who dai-*

gned

gned to be borne of a woman, hath beene fauourable and propitious to this woman, whome he hath eased of her anguishes; for she is safely deliuered of a sonne. At the selfe same houre, the saint prophecied in this kind, the afflicted woman recovered her health, as it was after reported by some that came out of Scotland.

2. When the holy man liued in the Iland Rechrea, a certainte Peasant came to him, complaining that his wife would not lye in bed with him. The Saint hearing therof, sent for the woman, and spoke to her as followeth. Wherfore woman dost thou striue to put away thyne owne flesh, since our Lord sayth: *They shall be two in one flesh?* The woman made answere: All thinges you please to commande me, how painefull soever they be, I am willing to performe, this only excepted, that you will not compell me to lie in bed with *Lugenus* (so her husband was called) I doe not refuse to take on me the care of all the house: or if you wil haue it so, I am content to crosse the seas, & liue in a Monastery of holy virgins. What you propound (replied the saint) cannot be lawfully done, as long as your husband liues. And added further: This day will we three, your husband, your selfe, and I, fast & pray, for the happy successe of this affaire. So they

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all three condescended with one accord to fast &
pray. The night following, the Saint offered his
prayer devoutly for them : the next morning he
called for the woman, saying : Tell vs, o woman,
*whe ther this day you be of the same mind you were
yesterday, of going to liue in a monastery of women?* I
know your prayers haue beene heard, for whome
I hated yesterday, I loue most tenderly this day,
my hart I know (by what meaneſ I know not) is
wholy changed in me. From that day forwards
to her last gaspe, her soule was linked with indis-
soluble affection to her husband, so that she ne-
uer after refused to discharge the behoofes of a
wife.

3. The holy man *Cormacus*, of whome we
spoke in the first booke, laboured the second
tyme to find a wildernes in the Ocean, whome S.
Columbe commended to the King of the *Orcades*
in presence of King *Brudeus*, with whome the
Saint was at that tyme, and requested King *Brudeus*
to do the same. This the Saint did, because
he knew by reuelation, that *Cormacus* after a long
and painefull nauigation, should be driuen to the
Orcades, and so he was, and for respect of the for-
mer commendation, he escaped the danger of
death. As some of the Saints Monks fell in talke

of Cormarus, saying it was not knowne, what issue good or bad his nauigation had. The saint ouer-heard them talking in this manner, and sayd : *Cormacus of whome you speake now, you shall see this very day.* And so within one houres space, Cormacus arriued to the great ioy and admiration of all the company.

4. The third tyme that the sayd venerable man Cormacus, attempted to find out a wildernes in the sea, he fell into great dangers ; for being driuen by a strong south-wind that blew for fourteene dayes without intermission, he sayled into the North seas, beyond the course and limits of human nauigation, and in these vnowne seas, therc arose most fearefull, and vnsupportable affrightments, certaine vnseene and terrible beasts assailed the shippe furiously, & were euен ready and like to pierce it through. With the sight of these and other monsters, Cormacus and the Mariners were so amated, & amazed, that with tears trickling downe their face, they addressed their prayers to God, who alone is the most sure and soueraigne refuge in all distresse. At the same tyme, S. Columbe was present in spirit with Cormacus, he caused therefore a signe to be made for to call the Monkes to the Oratory, where pro-

phecying after his wonted manner, he sayd: Deere brethren, pray most earnestly for Cormacus who now sustaineth monstrous affrightments newer seene before, we ought therefore to conceave a tender compassion on our deare commembres, being in such manifest danger, and to pray to God for their comfort and safety.

After speaking this & much more in this kind, he fell downe prostrate on his knees before the Altar, and with a pensiue hart and doleful voice, besought the Omnipotent moderator of windes, and waues for them: After prayer, he rose vp, & refrayning teares he ioyfully sayd: Let vs reioyce with our deere brethren, for God hath conuerted the south wind into a Northren gale, that wil deliuer them out of all danger, and bring them safe hither. And incontinently the south-wind ceased, and the north began to blow. After many dayes Cormacus arriued safe, & gladded all the company with his presence. By this the Reader may conjecture, how great the holy Abbot was in Gods eyes, who could by inuocating on Christs name, command the blustering windes, and swelling billowes. Let this much suffice touching the miracls the Saint wrought in this present life. Let the Reader further know, that we haue omitted many more to auoyd tediousnes.

THE III BOOKE
OF S. COLVMBES
ANGELICAL APPARITIONS.

Of the apparition made to S. Columbes mother before his birth. Of the visions S. Bredan, and S. Finnian had touching him: And how according to a vision he had, he ordayne Aydan King.

CHAP. I.

N the first booke, we haue treated succinctly of S. *Columbes* admirable reuelations. In the seconde, we haue discoursed of his stupēdious miracles. In this third booke, we meane to set downe the Angelicall visions that appeared to him, or to others of him. One day betwixt the conception, and nativity of the Saint, an Angell appeared to his mother, who brought her a wounderful rich robe, and tooke it away presently: she being very pensiue therat, sayd to the Angell appearing in the likenes of a very graue & venerable man.

Why

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Why do you so soone withdraw this delightful manile?
Because, answeread he, that it appertaines to me
whome you cannot long detaine with you: with
that the woman saw the robe to be drawen longer
and longer from her, and to stretch so out in
brede, as to surpassee the latitude of the fields, &
with its ouerlarge dimensions, to couer moun-
taines and forests: and heard moreouer such a
voice as this, directed to her. *Woman, be not a-
grieued, for you shall beare your husband so happy a
sonne, who as one of the Prophets of God, shall be ra-
ked among them, and is predestinated by God, to be
the captaine to conduct infinit soules to heauen.* VVith
which voyce, the woman awaked. Another night
the childs foster-father, a Priest of a very Religi-
ous life, comming after masse out of the church,
found all the house illustrated with an immense
splendour. For he saw a globe of fire standing on
the holy infants face, at which strange sight he
trembled, and was stricken with astonishment;
at last he vnderstood thereby, the copious effu-
sion of the grace of the holy Ghost, on the sweet
suckling.

2. VVhen the saint had beene excommuni-
cated by a certaine synod, for light and pardo-
nable causes, as it was euidēt in the end, he came

to

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to the foresayd Synod, whome when S. *Brendan*
the founder of the monastery of *Birra*, saw com-
ming a farre of, he rose vp in haste, and embrac-
ced him. For which being reprehēded by some of
the ancientest of the assembly, who asked him :
Why do not you feare to rise to honour an excō-
municated person, and to embrace him ? He an-
swered : Had you knowne the thinges our Lord
hath vouchafed to manifest to me touching this
his faythfull seruant, you would neuer haue ex-
communicated him, whome our Lord doth not
only not excommunicate, but doth alwayes ma-
gnify him more and more. And added further :
I saw a firy and brightsome piller going before
this man of God, whome you contemne, and
the Angels accompanying him along the fields.
I dare not therefore to contemne this man,
whome I see preordayned by God, to be the Cap-
taine of many that shall attaine to the immortall
life of glory. These things being sayd by him, al
the assembly honoured the Saint very much. As
S. *Finnian* the Saints master, saw him one day ap-
proaching to the place where himselfe resided,
he sayd to some that were present : Loe you see
S. *Columbe* comming, who hath merited to haue
an Angell for the companion of his iourney . A-

about the same tyme the Saint, with twelue of his
 disciples sayled into Brittany. *ad 1000* *ad 1000*
 Whilst the Saint liued in the Iland of
Himbria, he fell into an extasis, wherein he saw an
 Angell of our Lord sent to him, who held in his
 hand the booke contayning the ceremonyes of
 the enstalling of Kinges, which he offered to the
 Saint, commanding him to read it: but when he
 would not ordayne *Aydanus* King as it was com-
 mended and commanded in the booke, in regard
 he loued *Iogenan*, *Aydans* younger brother better,
 the Angell suddainly stretching out his hand,
 strucke the Saint with a whip (whose blew print,
 or whaile, remayned on his side all the dayes of
 his life) and added further: Know for certaine,
 that I am sent to you, to cause you according as
 is set downe in the booke, to ordayne *Aydanus*
 King, and if you doe not obey, I will strike
 you againe. The Saint therupon obeyed the in-
Comme *in* *libro* *bus* *que* *script* *devirtu* *bus* *S. Colum*
junction *of* *our* *Lord*, and for that end, embar-
neus *Al* *ked* *himselfe* *for* *Hoy*, where he crowned *Aydanus*
King, who came thither about that tyme; of
 whome & of his posterity, the Saint prophesied
 in manner following, as recordeth *Commeneus Al-*
ribus S. bus *I* *beleevie* *without* *all* *question*, *O King Aydan*,
that *none* *of* *your* *ennemyes* *shal* *be* *able* *to* *make* *head* *ag*
ainst

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gaineſt you, untill you uſe ſome fraud, and uniuſt de-
portement towards me and my poſterity: commend you
this ſeriously to your ſonnes, and let them do the ſame
to their ſonnes, and neþerwes; fearing otherwise that
the ſcepter of the kingdome ſhould be wreted out of
their handes. For at what tyme ſoever they ſhal work
any harme to me, or to my kinsmen in Ireland, the
ſcourge I haue ſuſtayned for your ſake, ſhalbe turned
on them by the hand of our Lord, and they will leſe
the harts of men, and their ennemyes ſhall iuſt ouer
them. This prophecy hath beene fullfilled in our
dayes by Belleroth, Daniel, Breco, Aydans nephew,
who without any iuſt cauſe wasted, and deſtroy-
ed O Doxinarts country.

How the Saint ſaw the ſoule of one of his Monkes to be
ſaved. How with a word he killed a wicked man.
How he fought with the Diuels, & chafed them
away by help of the Angels.

CHAP. II.

ONE of the Saints monkes, a Britton by
byrth, a man much giuen to the exercise
of good workes, fell ſick to death, and dyed.
The Saint ſaw the Angells, and Diuellis fighting
about the poſſeſſion of his ſoule. At laſt the An-
gells

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gells preuayled, and conducted the soule to the
ioyes of Paradise . All this the saint tould one of
his Monkes, charging him not to reueale it all
the dayes of his life . Whilst the Saint liued in
Leinster to be trayned vp in wisedom, & learning,
it fortuned that a wicked man , a cruell persecu-
tor of the good, pursued in a certain place ayong
Damsell who fled from him: she by chance espy-
ed her brother an old man , who was master to
S. Columbe, to whome she made all haste possible
for rescue . The old man called on S. Columbe, to
the end that they might both iointly defend her
from the cruell persecutors hands; who came no
sooner to the place, but in their eyes he sleue her
without regarding them any whit: whereat the
good old monke was so grieued and strucke with
anguish, that turning to S. Columbe he sayd: How
long, o holy youth Columbe, will God the iust
iudge suffer this wickednesse ioyned with our
dishonour, to passe vnpunished? The Saint pro-
nounced this iust, though dreadfull sentence a-
gainst the flagitious murderer: *The selfe same hou-
re that the maydens soule shal ascend vp to heauen, his
soule shall descend downe to hell*. And loe without
delay, the wicked man fell downe dead . The re-
port of this fearefull and suddaine vltion , was
blowen

Blowen ouer many Churches of Scotland, to the
great honour and veneration of the holy Dea-
con.

2. A certaine pilgrime came to seiourne with
the Saint in the Ile of Hoy for some monethes, to
whome the Saint sayd: *This day a certaine cleargie
man of your prouince, whose name I know not, is now
a carrying betweene the Angels to heauen.* The bro-
ther hearing this, began to muse with himselfe,
and to call to mind the mans name, so after a lit-
tle while, he sayd to the saint: I know a seruant of
Christ named *Diarmitius*, who built him a little
monastery in the selfe same territory, wherein I
kept my residence. *It is the selfe same party you
name*, answered the Saint, *whome the celestiall spi-
rits bring to the joyes of Paradise.* Neyther is it ne-
gligently to be obserued, how that the glorious
Saint kept from the notice of men, many secrets
that were reuealed to him, and this for two rea-
sons, as himselfe signifyed to a few of his monks.
First to auoyde ostentation, and selfe esteeme:
secondly to auoyd the molestation that the mul-
titudes would put him in, inquiring after seuc-
rall affaires, and matters.

3. Another tyme the saint sought in the
woodes, a solitary place vnfrequented by men, &

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commodious for the exercise of holy prayer; whē
he began to pray, suddenly he saw an vgly and
deformed army of Diuell's, to fight against him
with Iron spits, who intended, as the Saint knew
by the inward illustration of the holy Ghost, to
assaile his monastry, & to kill with their poin-
ted stakes, many of his monkes. But he albeit all
alone, tooke S. Pauls armour, and fought coura-
giouly against the whole host of his infernal ad-
uersaries: and so the conflict continued for the
most part of the day, neither could they ouerco-
me him, nor yet he driue them out of his Ile, vn-
till the Angells came to his helpe, whose terrour
made the Diuels depart. After their departure,
the saint prophetyed, how they would inuade
the monastryes of Ethica, and inflict pestilent
diseases on the inhabitants, wheroft many would
dye. Within two dayes likewise the saint fore-
tould, how Bathaneus by the help of prayers and
fasts, preserued his monastry from their inuasi-
on, in so much, that none dyed but one.

4. In the middle region of Ireland, liued a
certaine Smith, a man much addicted to almes
deeds, and other good workes: when this vertu-
ous Artizan came to the finall period of his mor-
tall life, the Saint spoke to a few that were about
him

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him in this manner. The Smith did not labour in
vaine, who with the labour of his handes, hath pur-
chased everlasting rewardes, his soule is now carryed
by the Angels, to the joyes of the heauenly Country.
Another tyme did he see the soule of a poore, but
very holy woman, comming in company of the
Angells to meeete her husbands soule at his de-
cease, and this he made knowne to one of his
Monkes named Generous, a Saxon by birth.

How S. Columbe knowing by revelation of the death
of S. Brendan and S. Columbanus, the Bishop
sayd masse in honour of them, and how a certaine
Monke, saw him conuersing with the Angels.

CHAP. II.

ANother tyme likewise, whilst the saint
liued in the Ile of Hoy, in the morning ve-
ry earely, he called vpon his familiar tender Di-
armitius, and sayd to him: Let the sacred miste-
ryes of the Eucharist be made ready in all haste; for
this day is the deposition of S. Brendan. Why (quoth
Diarmitius) doe you command such solemnityes
of masses to be made ready this day, seeing none
came out of Ireland that might bring vs newes
of that holy mans death? Goe, sayd the Saint, and
obey.

obey my wrod, for this last night I saw the heauens o-
pen, and quires of Angels descending downe to meet S.
Brendans soule, with whose bright and incomparable
splendour, the compasse of al the world was enlightened
and illustrated.

2. Another day also, as the monkes put them-
selues in a readinesse for the scueral works of the
monastery, the saint cōmanded them to rest that
day, & to make ready the furniture of the sacred
oblation, and their portions to be encreased as
on Sunday. For sayd he, albeit I be altogether vn-
worthy, yet must I this day celebrate the sacred
mysteryes of the Eucharist, in honour of that
soule which this night hath been carryed among
the holy quires of Angells, to the interminable
ioyes of Paradise. These things being spoken, the
Religious obeyed very promptly, and all thinges
for the celebrating of the diuine seruice were pre-
pared. After they went with their holy Abbot
to the Church, where after singing part of the
office, they came to the Hymne where mention
is made of S. Martin. The Saint sayd to the sin-
gers: *This day you must sing of Columbanus the Bi-
shoppe.* Then all the Monkes who were present,
vnderstood Columbanus the Bishop of Leynster
S. Columbs deare friend, to be translated to a bet-

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ger life. Within a few dayes, therē came out of
Leynster, who reported that he departed the self
same night, that his death was recited to the
Saint.

3. Another tyme, when the Saint sat wri-
ting in his cell, his face was suddenly altered, &
he pronounced this voyce from his pure breast:
Help, helpe: two brothers who stood at the doore,
to wit, *Colgus and Lugnus, demanded the cause of*
that suddaine voice? To whome the venerable
Abbot made this answere: I commanded an Angel
of our Lord, who stood with you, to succour one of the
brothers falling downe from the toppe of a great house
that is now building in the monastery of the Oaken-
field. The Saint added further: Very admirable,
and scarce ineffable is the quicknesse of the angelicall
motion; for that heaven-dweller, who flew away from
us when yonder man began to fall, as it were in the
shutting of an eye, preuented him before he touched the
earth, neither could the party that fell, feele ane bruse
or payne. O how stupendious is this most swift,
and oportune subvention; that could so speedily
be performed, such spaces of so gand land lying
in the way? The Saint alwayes, called all the com-
pany togeather, and straightly charged them in
this

this manner. I meane to go out all alone to the western field of this Isle, let none therfore presume to follow me. They all obeyed excepting one brother, who went another way, and hid himselfe on the top of a little hillocke, whence he might espy the cause of the Saintes solitary retyre, whom the premitnioned brother saw standing on a little hill with his hands and eyes cast towardes heauen: & lo suddenly a ſtrange thing appeared, for the ho- ly Angels the inhabitants of the heauenly eitty, being all white, flew downe, and emulione the Saint as he prayed, and after ſome conference with him, that heauenly ſquadron returned ſoon againe to their heauenly manfions. The Saint likewife after that angelicall meeting returned to the monaſtry, and calling all the company together againe, not without a ſcure repreheliſon, he began to examine which of them had tre- paſſed againſt his commandement. The guilty party being not able to conceale what he had done, fell prostrate before the Saint, acknowled- ging his fault, & beggynge pardon very humbly. The ſaint brough him aside, & with great con- mination charged him not to reueale the matter all the dailes of his life. By this we may wel con- neclare, the many appariſions and angelicall vi- ſitations

sitations, the glorious saint had at other tymes, especially in the lōg winter nightes, which for the most part he spent all alone, without taking any rest.

How S. Brendanus saw a fiery pillar, ascending from S. Columbes head as he sayd masse: how for three entire dayes he enjoyed heauenly visions, and of other miracles in this kind.

CHAP. IIII.

Fourre holy founders of monasteries, whose names were Cangellus, Cahimerus, Brendanus, and Cormacus, comming out of Ireland to visit the Saint, found him in the Ile Hima-
ba: these holy men with one accord, did choose, that S. Columbe should consecrate the holy mys-
teries of the Eucharist in their presence; who
yeelding to their pious desire, entred the church
at once with them, and whilest the Masses were
celebrating, S. Brendan saw a very brightsome
globe of fire shinning ouer the head of S. Colum-
be all the while he consecrated the sacred obla-
tion, and ascending like a pillar of fire, until he
had made an end of the most holy mysteries, so
Another tymē in the sayd Ile of Hima-

the gracie of the holy ghost so copiouly descended
on him, that remayning the space of three entir
dayes lockt vp in his cell, he was so replenished
during that tyme with diuine light, that he did
neyther eate, or permitted any to come at him,
In the night two beames of immense brightnes,
issued out at the chinckes of the doore, and holes
of the locke: he was likewise heard to sing, most
sweet and ineffable verses; many secrets that were
hidden from the knowledge of men, since the
beginning of the world, were manifested to him;
the eyes of his most pure hart, pierc'd into the
difficultyes of the most obscure and abstruse pas
sages of holy scriptures, and he complained of
the absence of *Bathaneus* his disciple, who had
he been present during those three dayes, should
have described touching the forepassed, or fu
ture ages, many misteries unknowne to other
men.

Monke named *Virgous*, a man fervent
in the loue of God, entred the Church one night
all alone, & sat him downe to pray in one of the
oratories. Within the space as it were of an houre
S. Columbe likewise entred the sayd holy house,
together with him, & a golden light descending
frō heauen, was seen to replenish all the house: &

The life of the glorious Abbot S. Columbe. 205
as none can contemplate the meridiā sunne with
stedfast and vndaseled eyes, so could not *Virg-*
nous sustaine that heauenly splendour that blun-
ted the quicknesse of his eyes, wherewith he was
so astonished and terrifyed, that no strength re-
mayned in him. The next morning, the Saint
called on *Virgnous*, speaking these comfortable
wordes to him : *O my little child, you haue pleased*
almighty God much yesternight by casting your eyes on
the earth; for had you not done so, your eyes had beene
blinded with the lustre of that diuine light: beware you
neuer bring this diuine visitation to the knowledge of
men during my life. Another brother named *Col-*
gus, cōming that night by chance to the Church
doore, saw the same glistering light. whome the
saint admonished the next day, not to speake of
it to any, all his life tyme.

4. Another tyme the saint charged one of
his disciples named *Brochanus* : *Beware my sonne,*
you approach not this night to my cell, as you are wont.
Who notwithstanding the saints forbidding,
went to the doore, and looked in at the key-hole,
thinking with himselfe, as it fell out, that the
saint had within some heauenly vision; for at that
tyme the saints little lodging was replenished
with diuine light, which the disobedient young

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man being notable to sustaine, fled way in haste.
The next day, the Saint called Brochanus aside,
and he reprehended him with great severity,
speaking to him in this manner: My sonne, you
haue sinned before God, this last night, in thinking it
possible to conceale your crafty prying, for if the holy
Ghost did not, yet I behould you comming & returning
from the doore of our lodging: had not I then offered
my prayers in your behalfe, you would eyther haue fal-
len downe dead before the doore, or els your eyes had
fallne out of your head: and know this, that in your
owne country of Ireland, for living lasciuiously, you
shall sustaine shame and reproach all the dayes of your
life, yet I haue obtained from our Lord, that in regard
you are our disciple, that you shall do bitter pittance
before your death, and obtaine mercy. All which
happened to him afterwardes, according to the
Saints prophecy.

How S. Columbes life was prolonged by the prayers
of many Churches: How he foresaw his death, and
revealed the tyme to Diarmitius his familiar

tender

CHAP. V.

THe glorions Abbot being in Hoy, a mar-
ueilous

beilous sweetnesse & pleasantnesse appeared on his countenance, and casting his eyes to heauenwardes, he was wholly replenished with ioy: but within a little space, the sweetnes of his face, was conuerted into heauiness, & his ioy into sorrow; which when two of his monkes, named *Lugnus*, and *Pili*, saw and perceaued, they obtained of him not without great intreasy, and a faythfull promise of neuer reuailing it in his life tyme, the cause of that sad, & strange alteration, to whom he spake in this manner: *Loe to this present day, there are runne out, thrice ten years of my peregrination in Brittany: in the meane tyme these many dayes I have devoutly begged of God, that he would be pleased in the end of this 30. years to finish my earthly pilgrimage, and to call me to his heavenly mansion, & this was the cause of my ioy; for I saw the Angels sent fro the throne of glory, to meet my soule after its departure out of my body: & loe being now suddenly stayd, they stand on the rocke at further side of our sea, & would come in hast for my soule, but they are not permitted to approach neerer, for what our Lord hath graunted, he hath now suddenly altered, bearing the prayers of many churches for me: who haue obtained a thing against my will, that fourte yeares more may be added to the yearm of my mortall pilgrimage: this sorrowfull delay, is the
cause*

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cause of my present grieve, which foure years, when they
shall come to an end, I shall without any precedens
ficknesse of body, passe to the everlasting joyes of Para-
dise.

2. The tēarme of the prementioned years,
now drawing on, the true Prophet, and very
noble Abbot, being loaden with yeares, went
forth in a waggon one day to visit the Brothers,
that were at worke, to whome he sayd: I concea-
sed an earnest desire to go to our Sauour (who granted
it me, if my selfe would) on Easter day, which we have
lately celebrated, but because I would not haue the joy
of that festivity converted into heauiness, I chose ra-
ther to deferre my departure out of this world a little
longer. With this the Monkes fell into great hea-
uiness, whome their pious Father begon to ani-
mate with very comfortable words, and sweete
exhortations as much as he could. Then couer-
ting his face to the Orient, he blessed the Iland
with all the inhabitants. From that tyme for-
wards, the Iland was never molested with the an-
noy of vipers: within a few dayes after, whilst
the masses were a celebrating, as the Saint clea-
ted vp his gracious countenance, it was suddenly
dyed with a most delectable and liuely rednes;
for at that houre, he saw the Angell of our Lord
flitting

flitting vp and downe in the Oratory, and in regard the admirable aspect of an Angel instilleth ioy into the harts of the elect, the Saint therfore here abounded with ioy: and when some that were present enquired after the cause of his ioy, he answered: *Loe an Angell of our Lord, sent to require a certaine depositum very deere to God, came into the Church, and after looking downe ouer vs, and blessing vs, departed.* None of them that were present, vnderstood what depositum was that the Angell came for. But our holy Patron called his owne soule which God committed to his charge by the name of depositum, which he rendred vp within six dayes after.

3. On the next Saturday, the holy Abbot, and his faythfull tender *Diarmitius*, went out to blesse a Barne, where the Saint seeing two heaps of grayne, sayd: *I congratulate much with my monkes, for if I must needs depart; this yeare, they haue sufficient prouision.* Diarmitius hearing this sentence, became very heauy: you constristate vs so often this yeare, because you speake so often of your departure: to whome he sayd. *I will acquaint you with a secret touching my death, so that you promise faythfully not to disclose it before I dye.* Diarmitius gaue him his faithfull word and promise.

Dd

Then

norfib

Then the glorious Saint added: This day in the sacred volumes, is called Sabbath, that is interpretid rest, and truly this day is a Sabbath to me, because it is the last of my laborious life, wherein after the paines of my trauailes, I Sabbath, and this next ensuing midnight of the venerable Sunday, I shall be gathered to the holy Fathers; for now our Lord Iesu souchsafeth to invite me, to whome I shal depart at night, as himselfe hath revealed to me. After this he returned backe towardes the Monastery; In the way he ascended a little mountaine overlooking the monastery, & standing on the top of the hill, & eleuating his handes, he blessed his monastery, saying: The Kinges not only of Scotland with their subiects, but euен the Kinges of foraine nations with their vassalls, will honor much this place, though it be now narrow and despiseable: and the Saints of other Churches, will giue no small veneration to it.

How S. Columbe approaching to the houre of his death, made a mysticall diuision of the Psalme Inquiritentes Dominum: Lastly of his death, buriall, and some visions of his happy passage.

C H A P. VI.

AFTER he had bestowed his sacred benediction

The life of the glorious Abbot S. Columbe. 211
diction, he returned to his monastery, and sate
him downe to write the Psalter, and comming to
that verse of the 33. Psalme : *Inquirentes Dominum
non minuentur omni bono.* They that seeke after our
Lord, shall not be diminished of any good. Here must
I pause in the end of this page. Let Bathaneus
write what followeth : The last verse which the
Saint wrote, beffitteth him very much, since he
shall neuer be depriued of the interminable ri-
ches of heauen, and the subsequent verse : *Come
childre heare me, I wil teach you the feare of our Lord,*
becommeth his successor Bathaneus, as being his
successor, not only in the office of teaching, but
also in the charge in writing. After the Saint had
giuen a stoppe to his pen at the foresayd verse, he
entred into the Church, to heare sundayes euc-
ning masse, which being done, he came backe
to his cell, and sate in his bed, where he had in-
steed of a bed, a bare stone, and another stone in
lieu of a bolster ; sitting in that place he bequea-
thed to his ghostly children, these his last pre-
cepts in the hearing only of *Diarmitius* : I com-
mend to you my children, these my last wordes :
conserue true and vnfained charity and peace a-
mong you, and if you obserue this, according to
the example of the Saints, God the comforter

of the good, will help you: and I being with him will intercede for you, and he will affoarde you, both what you all want in this life, and likewise the ioyes which are prepared for them that keepe his Commandements.

2. After finishing these sacred documents, the glorious Saint held his peace: at midnight when the bell rung to matines, he rose, & going soone after any of the company to the Church, he fell downe on his knees before the Altar. *Diarmitius* following slowly after, saw all the church illustrated with Angelicall splendour, which at his approach disappeared; entering therefore into the Church, he called oft to the Saint with a weeping voice, saying: O father, where are you? And so groping vp and downe in the darke, he found him lying prostrate before the Altar. *Diarmitius* sate him downe by the Saint, and laid his head in his sacred lappe, in the meane tyme the Monkes came, who seeing their holy Father ready to dye, began to lament: even at the very instant of the separation of his soule, as we heard from some who were eye-witnesses, he looked about him with a viuacious and pleasant countenance, contemplating the holy Angells that came to fetch him. Then *Diarmitius* tooke upp his

his holy hand to blesse his mōks: the Saint him-selfe did what he coule to moue his hand to giue them his blessing, with the motion thereof since he could not performe it with the voice of his mouth: after this his sacred benediction giuen in this kind, the Saint yeilded vp suddenly his happy soule. The Angelicall sight left such a cheerefullnesse remayning in his countenance, that it seemed rather the sweete aspect of one easst in a pleasant slumber, then the ghostly sight of a dead corse. Heere we will relate some visions, which certaine holy men had at that very houre of the Saints happy passage. In a certaine Irish monastery, there liued a very holy and venerable seruant of Christ, named *Lugildius*, who was both wise and iust: this holy monke not without great sorrow, related to a degré companion of his, a man of no lesse holy conuersation, a certaine vision he had: This last midnight S. *Columbe*, the piller of many Churches, departed to the immortall ioyes of heauen, and I saw in spirit, all the Ile of *Hoy* where I neuer was in person, illustrated with celestiall and angelicall brightness, & al the spaciousnes of the ayre was to the skyes, enlightened with the splendour of Angels. Angels were sent that descended to conduct his

holy soule to euerlasting rest. I heard likewise
most sweet hymnes and harmonious canticles,
that resounded melodiously at the same tyme :
this angelicall manifestation *Virgynous* learnt frō
the mouth of the foresayd holy old man.

3. Another ancient and religious servant
of Christ, and a holy monke named *Ferrelus*,
related to me *Adamnarus*, with no small protesta-
tion and asseueration of the truthe thercof, this
ensuing vision. That night of S. *Columbes* happy
passage out of this life, I, and others with me
being fishing in the fishy riuer *Fende*, we saw all
the region of the ayre suddenly illustrated: being
much moued with the suddenesse of the mira-
cle, we conuerted our eyes to the East, and lo
there appeared as it were a great sicry pillar, that
ascending to heauen wārds, seemed to illuminate
all the world, as a summers day, or meridian
Sunne: and when that pillar had penetrated the
heauens, then darkenesse ensued as after the Sun-
set, neither did the vision appeare to vs alone,
for many other fishers that were vp and downe
about the riuer, beheld it: these visiōs appearing
at the very houre of our Patrons departur, make
remonstrance of the glory he inioyeth before
God. Now let vs returne therer, from whence

we

we haue digressed.

4. The matins office being ended, his holy body was carryed back with sweet symphony of psalmes to his little lodging: his obsequies were solemnized with no lesse honour then deuotion, for the space of three dayes, and three nights; which tyme being spent in the diuine prayses, the body of our glorious Patron, wrapped in cleane syndons, was interred in a decent tombe, with great veneration. Heere we thinke not amisse to tell what the Saint had prophecied touching the foresayd three dayes of his exequies. On a tyme one of the Monkes after a simple manner, sayd to the venerable Abbot: It is thought, that all the people of these prouinces will sayle hether to this Iland of Hoy, to celebrate your funeralls. My sonne, answeared the Saint, it shall not be as you say; for the vulgar sort, shall not be able by any meanes to come to my obsequies, only my owne familiar monkes shal accomplish my funerall rights and duties. Which prophe-
ticall prenunciation, the diuine Omnipotence, put in executiō; for during the three dayes of his holy funeralls, so boisterous a wind blew, that it was not possible for any to go to sea: but imme-
diatly after the Saints sepulture, the wind ceased

and

216. *The life of the glorious Abbot S. Columbe.*
and the sea became calme ; such then was the end
of our glorious Patrons life , such were the hap-
py beginning of his merits, who is admitted into
the society of the glorious Patriarkes, of the holy
Apostles, of the sacred Martyrs, and immaculate
Virgins , by the fauour of our sweet Sauiour Ie-
sus . To whome togeather with the Father , and
the holy Ghost, be all praise, honour, vertue &
glory, world without end , Amen .

Finis vita Sancti Columbae.

**Nos infrascripti legimus has Sanctorum no-
strorum vitas, scilicet P A T R I C I J, B R I G I D A E,
& C O L V M B A E a quodam ex nostris Patribus
Anglicé redditas, in quibus nihil moribus aut fi-
dei Catholicæ contrarium inuenimus . Datum
Louanij 29. Augusti, 1625.**

*Fr. Thomas Strange Diffinitor, & Commissarius provincie
Hibernia, nec non Sacra Theologia lector.*

*Fr. Robertus Chamberlinus Sacra Theologia lector in Col-
legio Sancti Anthony a Padua, Louanij.*

*Fr. Ioannes Barnewallus S. Theologia lector in Collegio
Sancti Anthony de Padua, Louanij.*



*Licentia Reuerendissimi Domini, Domini P A V L I
BOVDO T, Episcopi Audomarensis.*

Nos P A V L V S B O V D O T D e i ,
& Apostolicæ sedis gratia Episcopus Au-
domarensis, has vitas Sanctorum P A T R I C I J ,
B R I G I D Æ , & C O L V M B Æ , à quodam Patre
Franciscano Collegij Sancti Antonij a Padua Lo-
uanij in linguam Anglicanam versas, typis man-
dari ac diuulgari permittimus : cum ex Patrum
Lectorum p r æ fati Collegij fide digno testimonio
habeamus , nihil in ijs aut fidci orthodoxæ , aut
probis moribus aduersari . Actum Audomarop o-
li in Palatiq nostro episcopali 10. Octobris 1625 .

E c

Licen-

Licentia Reverendissimi Patris nostri Fratris Iosephi
Bergaigne, super Provincias Belgicas Commis-
sarij Generalis, & totius Ordinis Sera-
phici diffinitoris Generalis.

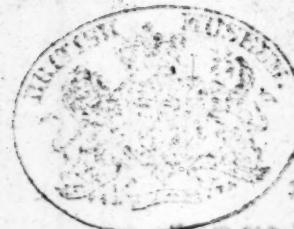
Visa censura, & approbatione Venerandi
admodum Patris Viceprovincialis Hiber-
niæ, & Patrum Lectorum sacræ Theologiæ no-
stræ Collegij S. Anthonij A Padua permittimus,
ut Typis mandentur hæ vitæ SS. Patricij, Brigi-
de, & Columbe, obseruatis ijs quæ statuta generalia
nostræ ordinis circa excommunicationem librorum obser-
uari præcipiunt. Datum in nostro conuento
Dunkercano, 16. Augusti, 1625. auditori auctor
Fr. Iosephus Bergaigne, Commissarius
& Diffinitor generalis.

MUSEUM

Faults escaped in the Printing.

Page	Faults	Correction.
Pag.4.	Century	Centuryes
Pag.ibid.	Sabellius	Sabellicus
Pag.7.	Saint Soruan	Seruan
Pag.ibid.	Marcia	Mercia
Pag.ibid.	Saint Pumold	Saint Rumold
Pag.ibid.	Saint Hiniclin	Himelin
Pag.8.	S. Patrick your glorious Abbor	S. patricke your glorious Bishop
Pag.ibid.	Derlanus	Declanus
Pag.ibid.	Itarus	Ybarus
Pag.ibid.	Riaranus	Kiaranus
Pag.9.	of their sensuall	of their sensually
Pag.12.	now to declare	schoole now to decline from the triall
Pag.ibid.	foule wracking	soule wracking
Pag.8.	Vbique for Englád	Brittany
Pag.13.	Sergerius	Sergecius
Pag.16.	Dichum	Dichu
Pag.30.	Mal	Mel
Pag.ibid.	Brine mouth	Boyne-mouth
Pag.31.	nephew	neophit
Pag.ibid.	Coibre	Coyrbre
Pag.42.	& vbiue for Ardmuch	Ardmach
Pag.44.	1400.	14000.
Pag.46.	Ormand	Ormond
Pag.47.	Prosnach	Broisneau
Pag.ibid.	Frianus	Triamus
Pag.49.	nephueus	nephewes
Pag.53.	Connendus	Connedus
Pag.57.	& vbiue Bangor	Benchor
Pag.69.	Coruallus	Cearuallus
Pag.70.	Vlibia	Vlidia
Pag.72.	Micheus	Mocheus
Pag.74.	Volchanusa	Volchan

Pag. 75.	Reuternus	Kerrenus
Pag. ibid.	Ciocher	Clochor
Pag. 81.	plane	playne
Pag. 92.	free resembling	fire resembling
Pag. 98.	& alibi for English	Brittish
Pag. 100.	fiue hundred	fiue thousand
Pag. 103.	entertainement	enterment
Pag. 105.	Ardmuchians	Ardmachians
Pag. 106.	Caulune	Caucune
Pag. 108.	greeuily	grieuously
Pag. 110.	Machella	Machillas
Pag. 112.	then the sayd Saint dealt.	then the Saint sayd deale
Pag. 125.	impassible	vnpassable
Pag. ibid.	family	families
Pag. 137.	trunled	tumbled
Pag. 145.	Cluayre	Cluayne
Pag. 148.	Cormarus	Cormacus
Pag. ibid.	Ircos	Irros
Pag. ibid.	Alban	Aldan
Pag. 192.	it appertaines to me	it appertaines to one
Pag. 201.	ane	any
Pag. 203.	being all white	being all in white,
Pag. 206.	prying, for if the holy Ghost did not, yet I be- hould	prying, from the Holy Ghost, did not I behould you
Pag. 213.	coule	could
Pag. ibid.	ghostly	gastly
Pag. ibid.	Lugildius	Lugudius
Pag. 254.	Ferrelus	Ferreolus



FINIS.

